THE PRAYER BOOK

INTERLEAVED

Frederic Palmer.

Jacksonboro.

May 16-1857.

The Prayer Book Interleaved

WITH

HISTORICAL ILLUSTRATIONS AND EXPLANATORY NOTES ARRANGED PARALLEL TO THE TEXT

BY THE

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WITH A PREFACE BY

THE LORD BISHOP OF WINCHESTER

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THE BOOK

OF

COMMON PRAYER,

AND

ADMINISTRATION OF THE SACRAMENTS, AND
OTHER RITES AND CEREMONIES OF
THE CHURCH,

ACCORDING TO THE USE OF

The Church of England:

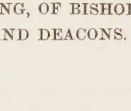
TOGETHER WITH

THE PSALTER, OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES;

AND THE

FORM AND MANNER OF MAKING, ORDAINING, AND
CONSECRATING, OF BISHOPS, PRIESTS,
AND DEACONS.



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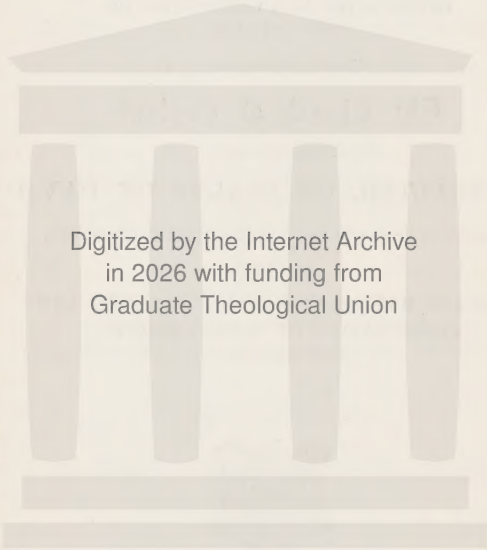
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EDITORS' PREFACE.

PROBABLY at no period, since the Reformation, has the national Church occupied the attention of intelligent men in foreign lands and of all classes in our own land, to so large an extent as she does at the present day. Her internal strength has, of late years, been marvellously recruited; and, as a consequence, her energies have rapidly expanded. But her growing activity, encouraging as it is to her faithful members, has stimulated the attacks of opponents, who have exaggerated the peculiarities of her ritual into defects or distorted them into blemishes. On the one hand she has been assailed as inclining too much to the practices and doctrines of the Church of Rome; on the other as having too little sympathy with the primitive usages of Christianity. In each of these cases her Prayer-book is made the chief object of attack. Hence we are of opinion that an intimate acquaintance with the history of the formation of the Prayer-book, as well as with the contents of its Offices, is a most desirable, we had almost said an indispensable, element in the education of all churchmen.

Many volumes, illustrating the different Services of the Prayer-book, are to be found on the shelves of theological libraries. But these stores of knowledge are not, generally, within reach of the ordinary lay members of our Church, and are, sometimes, not easy of access even to the clergyman. Under these circumstances it has appeared to us that a portable edition of the Prayer-book, accompanied by compendious notes, arranged, as far as possible, face to face with the text illustrated, was wanted in our ritualistic literature. We have tried to supply this want by the present work. In the notes we have endeavoured to shew the position which our Service-book holds

relatively to the Service-books of other Communions, and also of our own Church at an earlier period of her national life: and, with this end in view, we have given a short account of the origin, development, and alterations of the various Services.

Our commentary does not much affect originality. We have consulted the ritual collections of Martene and Mabillon, the York and Sarum Uses, and the present Service-books of the Greek Church; and we have freely used the works of Bingham, Palmer, Keeling, Stephens, Freeman, and Procter. In explaining the rules for finding Easter we have borrowed largely from De Morgan. The emblems of saints have been extracted from the work of Husenbeth.

We are much indebted to the Rev. H. J. Hotham, M.A. Fellow of Trinity College, for many valuable hints, and especially for the tables of Psalms according to the Latin ritual.

In order to render the commentary generally useful, passages, quoted from Greek or Latin authors, have been translated, except where our object was the comparison of the English form with that from which it is said to have been derived.

As a popular explanation of many matters ordinarily apprehended with some vagueness, and also as a sort of syllabus to the student of Church ritual, we ask for an indulgent acceptance of the Interleaved Prayer-book.

W. M. CAMPION.
W. J. BEAMONT.

CAMBRIDGE,
Christmas, 1865.

EDITORS' PREFACE TO THE SECOND EDITION.

In issuing a second edition of the Prayer-Book Interleaved, we have availed ourselves of several hints given in reviews of the first edition, and have added a few supplementary illustrations. Thus a short account of the origin and use of the vestments prescribed in the First Prayer-Book of Edward VI. has been introduced; the notes on the words, Anthem, Ember, and Whitsunday have been enlarged; the institution of Trinity Sunday and the adoption of the clause, 'Filioque,' into the creed of the Western Church have been discussed with somewhat more fulness. It has likewise been thought a suitable complement to the notes on the Psalter that the superscriptions of the Psalms, taken from the Bible Version, together with brief explanatory comments, should be added. Further historical details respecting the course followed in making the successive revisions of the Prayer-Book have also been given. We trust therefore that the second edition will be found more complete than the first.

W. M. CAMPION.
W. J. BEAMONT.

Whitsuntide, 1866.

EDITORS' PREFACE TO THE THIRD EDITION.

The call for a third edition of the Prayer-Book Interleaved has enabled us to present it to the public still further revised and enlarged. Many additional illustrations from the Service Books of the Greek Church have been inserted; an alphabetical index of the Greek Psalter, with the Septuagint titles annexed, has been added; and a notice of the Order of Readers, recently revived, has been prefixed to the Ordination Services. We have also given, in the Communion Office, a more detailed account of the Scotch Liturgy of 1637, and of the Liturgy of the American Church.

The Report on Vestments of the Ritual Commission will be found in an Appendix.

W. M. CAMPION.
W. J. BEAMONT.

31st *August*, 1867.

EDITOR'S PREFACE TO THE FOURTH EDITION.

THE Second Report of the Ritual Commission has been added to the Appendix.

Before the arrangements for the issue of this fourth edition could be completed, my dear friend and fellow-editor was removed from among us. On the 6th of August, after an illness of but two days' duration, he entered into his rest. Those only who had the opportunity of witnessing his unceasing toil in the furtherance of every good work can justly estimate the loss which our Church has sustained by the cessation of his labours. His favourite maxim was, that life was given us for work. His own manner of life shewed how the Christian may apply that maxim to the promotion of God's glory and man's welfare.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

W. M. CAMPION.

1st *October*, 1868.

EDITOR'S PREFACE TO THE FIFTH EDITION.

THROUGH the kindness of Dr Schiller-Szinessy I am able to present to the readers of the Interleaved Prayer-book a much fuller account of the use of the Psalms in Jewish Rituals, existing and extinct, than has been hitherto published.

Some additions have also been made to the notes on the Psalter.

W. M. CAMPION.

1st *March*, 1870.

EDITOR'S PREFACE TO THE SIXTH EDITION.

THE Sixth Edition will be found to contain the New as well as the Old Tables of Lessons and the Third Report of the Ritual Commission.

The "Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together," which, though forming no part of the Prayer-Book, is often printed with it, has been appended, with a few brief notes.

W. M. CAMPION.

QUEENS' COLLEGE, CAMBRIDGE,
2nd *October*, 1871.

EDITOR'S PREFACE TO THE SEVENTH EDITION.

In this Edition I have inserted (pp. xix—xxviii) "The Act of Uniformity Amendment Act," and also some Notes on Acts of Uniformity, &c., for which I am indebted to Isambard Brunel, Esq., D.C.L., Chancellor of the Diocese of Ely.

The history of University Tests has been brought up to the present time.

To the Creed of Pope Pius IV, printed in former editions, I have appended (p. 364) the definitions, published by Pope Pius IX, respecting the Immaculate Conception and Papal Infallibility.

Some interesting particulars of Jewish Uses have been added by Dr Schiller-Szinessy (p. 403).

W. M. CAMPION.

Queens' College, Cambridge,
14th *January*, 1873.

PREFACE.

FROM the time of the Exodus to this day, God's people have always had public services of religion and set forms of worship. The learned Lightfoot (*Works*, Vol. IX. Ed. Pitman, 1823) gives a full account of the Temple worship and of the Synagogue worship at the time of our Saviour, the former consisting of set prayers, Psalms, lessons, sacrifices, and incense, the latter of prayers, praises, and Scriptures, without the sacrificial offerings. The disciples of Jesus, used to such services, desired their Lord that He also would teach them how to pray: and He gave His fullest sanction to set forms of devotion by teaching them that prayer, which has ever since borne His name, and which, with the exception of one single petition in it, was taken by Him from the liturgies then used among the Jews. Indeed herein He followed a custom already familiar to His countrymen according to the flesh, the custom, namely, that their chief teachers should compose short summaries from the longer liturgies in order to facilitate their retention in the memory (Lightfoot, *on Matt.* VI. 9, Vol. XI. pp. 141—149).

Our blessed Lord further gave His sanction to such services, first, by His own attendance at the synagogue worship and by taking part in its teaching (Mark i. 39; Luke iv. 15, 16, 44); secondly, by instituting the highest ordinance of devotion for His future Church after the exact pattern of the Paschal solemnity (see Buxtorf, *de Cœna*

Domini, passim; Lightfoot, *on Matt.* XXVI. 26, 27); apparently using on that occasion all the forms, prayers, and hymns which were then in use among the Jews (Lightfoot, *on Mark* XIV. 26).

The custom of the Apostolic Church to meet for prayer and the administration of the Holy Communion every Lord's Day (Acts ii. 42, 46; XX. 7), St Paul's direction that all this should be done decorously and according to a regular order (1 Cor. xiv. 40), his directions to Timothy, Bishop of Ephesus, concerning the prayer, thanksgivings and intercessions to be used in that Church (1 Tim. ii. 1 seq.), all seem to point in the same direction, and to shew that the Apostles and the Apostolic Churches had set forms of service for public devotion. It is thought by the most impartial commentators that there are allusions to antiphonal hymns and liturgies, and perhaps quotations from them in the writings of St Paul. See Eph. v. 19 (Bull, *Prim. Trad.* I. 12; Scholefield, *Hints*, p. 103; Conybeare and Howson, Alford and Ellicott *in loc.*), 1 Tim. iii. 16 (Winer, *Gram.* Pt. III. §64. 3; Conybeare and Howson, Ellicott *in loc.*).

The well-known testimony of Pliny, but just after the death of the last Apostle, refers to antiphonal hymns addressed to Christ as God, and probably to the public celebration of the sacraments in the Christian Churches (Plin. Lib. X. Ep. 97); and from that time a chain of evidence has been gathered out of the works of Ignatius, Justin Martyr, Irenæus, Tertullian, Hippolytus, Origen, Cyprian, Gregory Thaumaturgus, and others, extending to the time of the Council of Nice, all witnessing to the same early custom of having forms of prayer (see Bingham, *Eccl. Ant.* Bk. XIII. ch. V.). The objection, that no very early liturgy has come down to us, is explained by the fact, that in the earliest ages every diocese had its own forms of worship, and even that the wording of its Creed was drawn up by its own bishop. The general principle that "Nothing be done without the bishop," extended even to the arranging of all the services of the diocese (Bingham, Bk. XIII. ch. V. § 1). And, moreover, the care, which Christians took to preserve their more sacred ordinances from pollution

and contempt among the heathen, appears to have induced them to commit their public prayers to memory rather than suffer them to be preserved in books or writings (Dallæ. *de Cultu Relig.* Lib. I. c. 25; Bingham, as above, § 3; Brett, *Dissn. on Liturgies*, § 2). By the end of the third century, or beginning of the fourth, the evidence becomes more distinct. In the middle of the fourth century St Cyril's second Mystagogical Catechism gives us a clear idea of the ancient baptismal service, and the fifth gives an outline of the form of administering the Holy Communion.

It is scarcely possible to put the date of the *Apostolical Constitutions* later than the end of the third or beginning of the fourth century, and in them we have at great length services for Baptism, Holy Communion, and Ordination. *Apost. Const.* Libb. VII. VIII. But what is of more consequence still is this, that we possess a number of liturgies[1], which without doubt were early used in all the most widely separated portions of the Christian Church: the Liturgy of St James, or of the church of Jerusalem; that of St Mark, or of the Church of Alexandria; St Chrysostom's, or the Constantinopolitan; the Liturgy of St Basil, or the Cappadocian; the Liturgy of Severus, used in the patriarchate of Antioch; the North African, as described by St Augustine, which corresponds with St Cyprian's; the Roman; the Gothic, which prevailed, with some varieties, among the Gothic Churches of Gaul and Spain; the Mozarabic, used in Africa, and afterwards in Spain; the Nestorian, in use among the followers of Nestorius, who seceded from the Catholic Church in the fifth century. (See Guericke, *Antiquities of Christian Church*, § XXXII. 3; Brett, *on Liturgies, passim.*)

All these bear concurrent testimony to the existence of regular liturgies from the time when these different Churches had communion with each other, or with some common centre, and all resemble one another in their most important features; whilst from the wide separation of these churches, the difficulty of communication between

[1] The word *Liturgy*, in the language of the ancient Church, was applied to the service for consecrating and administering the Eucharist or Holy Communion.

them, and the absence of any single authority which could influence them all, we are compelled to infer that the general harmony must have resulted from the handing down and spreading abroad to them all of some primitive form of liturgy which had been in use from Apostolic times. (Palmer's *Orig. Liturg.* Preliminary Dissertation.)

The primitive liturgies thus preserved to us were evidently in languages understood by the people amongst whom they prevailed (Bingham, Book XIII. ch. iv.) They contain no invocation of saints, no mention of purgatory, no doctrine of transubstantiation. Even the Roman canon of the Mass has descended to the present day so far free from such admixtures as to be a witness against the corruptions of later days.

The early British Church appears to have adopted the Gallican Liturgy, a form derived from the East; and after the conversion of the Saxons, Pope Gregory gave permission to Augustine to choose either the Gallican or the Roman services, or selections from various forms, as he might find most suitable for the infant Church of England, (Bede, *Hist. Eccl.* I. 72). Augustine's bias was in favour of the Roman, whilst the bishops of the British Church still retained their predilection for the Gallican Liturgy; the result being, that different dioceses had different modifications of the forms of public worship, the various modes of chanting the services in each being distinguished as the special "*Uses*" of the various dioceses. Of all these the most esteemed was the *Use of Sarum*, drawn up in the latter part of the 11th century by Osmund, Bishop of Salisbury; a form, which was at length in great measure adopted in many other dioceses of Great Britain (Procter, *Hist. of Com. Prayer*, p. 4).

The Missals, Breviaries, and other books of devotion in the middle ages were of course in Latin; but there existed previously to the Reformation what was called a *Prymer* in English, containing the Pater Noster, Ave, Creed, the Ten Commandments, the Litany, the seven Penitential Psalms and other offices of devotion, intended

specially for the private use of the people. One of the first efforts of the early reformers was to substitute English services for those in the Latin tongue. In 1530 Marshall's *Prymer* was put forth. In 1540 the English Bible was set up in churches. In 1544 the Litany was translated, with an omission of the names of saints which had accumulated in the Latin Litanies. In 1547, the first year of Edward VI., Convocation authorized the administering of the Communion in both kinds, and Parliament issued a commission for the meeting of a body of bishops and other divines to reform the Church services. Their first publication, issued in March 1548, was "The Order of the Communion," a Communion Office partly in English, intended to serve until the whole of the projected Service Book should be prepared (see Sparrow's *Collection*, p. 15, Cardwell's *Two Liturgies*, p. 425, *Two Liturgies*, Parker Society, p. 1).

That book, commonly called the First Service Book of Edward VI., is thought to have been approved by Convocation, and was certainly established by authority of Parliament in the year 1549.

The principle on which the reformers acted in the preparation of their book seems to have been as follows. They made use of the service books already existing in the Church, translating the prayers, psalms, epistles and gospels into English, omitting what appeared to have been derived, not from Scripture or primitive practice, but from the increasing superstitions of the medieval Church. They reduced all the different *uses* to one, simplifying the whole, and making it intelligible to the people. They endeavoured to conform the administration of both sacraments as nearly as they could to the primitive model, and they expunged especially the prayers of invocation to the Blessed Virgin and the saints.

In the same year, or rather in the early part of 1550, according to modern reckoning, the commissioners drew up a new Ordinal, called a "Form for the Ordering of Bishops, Priests, and Deacons" (see Lathbury, *Hist. of Convocation*, p. 141).

In 1552 what is called the Second Service Book of Edward VI. was

put forth, and the Ordinal, slightly modified, was incorporated with it (Ib.).

The difference between the First and Second Books of the reign of Edward VI. consisted chiefly in the following particulars. The First Book began with the Lord's Prayer. All that now stands before that prayer was first added in the Second Book. In the Communion Service the Ten Commandments were added, the *Gloria in excelsis* having in the First Book occupied the place in which the Commandments now stand; the prayer "for the whole state of Christ's Church," which in the First Book contained a commendation of the departed, was changed in the Second Book into "the Prayer for the whole state of Christ's Church militant here in earth," mention of the departed being omitted. In the Prayer of Consecration the crossing and the invocation of the Holy Spirit to sanctify the elements "that they may be unto us the Body and Blood" of Christ, and the marginal rubrics respecting the manuall action of the priest were omitted. In the administration of the elements wholly different words were used. In Baptism the First Service Book had exorcism, anointing, chrisom and trine immersion, which were omitted in the Second. In the Burial Service the prayers for the dead were changed into thanksgiving. A rubric was prefixed to the order for Morning and Evening Prayer forbidding alb, vestment, or cope, and enjoining the bishop to wear a rochet, and the priest or deacon a surplice.

It appears that the reform of the Services had now somewhat exceeded the desires of the people; for the Act of Parliament which authorized the new book declared that "the doubts which had been raised in the use and exercise" of the First Book "proceeded rather from the curiosity of the minister and mistakers than from any other worthy cause." Convocation was never allowed to pass its judgment upon it; and indeed the extensive changes introduced in it are thought to have been in great measure due to the zeal for reformation on the part of the young king and his council. Of course, Queen Mary's reign restored the Roman ritual. Soon after the accession of Elizabeth a

committee of divines was appointed, the chief of whom appears to have been Guest, who reported in favour of the Second Service Book of Edward VI. apparently objecting to any modification of it; but the book, as passed by the Parliament, contained the following changes. A new table of lessons was appointed for Sundays; the words "from the tyranny of the Bishop of Rome and all his detestable enormities" were omitted in the Litany; the form of the words in delivering the consecrated elements was made to consist of the words in the First Service Book, together with those in the Second Book. The question of habits and vestments had long been, and still was, in dispute. The bishops were evidently in favour of the rochet and surplice only, as ordered in the Second Book of Edward VI.; whilst the queen inclined both to higher doctrine and richer ceremonial. At her instance a rubric was prefixed to the Prayer Book authorizing the minister "to use such ornaments in the Church as were in use by authority of Parliament" in the 2nd year of Edward VI.; but the Act of Uniformity (1 Eliz. c. 2), which contained the same provisions as that rubric, went on with the words "until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her commissioners.....or of the metropolitan." This appeared to be making the provision temporary; and the bishops themselves inferred that the meaning was, "that they should not be forced to use such ornaments, but that others in the meantime should not convey them away, but that they should remain for the queen." (Bp. Sandys to Archbishop Parker, Strype, *Ann.* Vol. I. P. I. p. 122, Cardwell's *Hist. Conferences*, p. 36.)

The main substance of the Book of Common Prayer may be said to have continued from that day to this unchanged. In the reign of James I. the form of service for private baptism was so far altered as to give authority to none but lawful ministers to use it, but does not define what a lawful minister was, and the Catechism was enlarged by the addition of the portion concerning the sacraments. In the reign of Charles the Second, the demands of the Puritans for reform were thought so unreasonable, that the result of the confer-

ence between them and the bishops was in the opposite direction from that desired by the former. The chief changes were the substitution of the word "church" for "congregation," of "priest" for "minister" in the rubric before the absolution; of "bishops, priests, and deacons" for "bishops, pastors, and ministers of the Church" in the Litany; the addition of the clause concerning departed saints to the Prayer for the Church militant; the placing the prayer for the king, and those which follow it, in the Order for Morning and Evening Service; the addition of the "Collect or Prayer for all conditions of men," the general thanksgiving, the Prayers for ember weeks, the Prayer for the Parliament, and some others; the printing of the Epistles and Gospels in the words of the last translation; the omission of the rubric, "And (to the end the people may the better hear) in such places where they do sing there shall the lessons be sung in a plain tune after the manner of distinct reading; and likewise the Gospel and Epistle;" the alteration of the rubric before the Prayer for the Church Militant, so as to order the presentation of the alms and the placing of the bread and wine upon the Lord's Table; the addition of the rubric before the Prayer of Consecration directing the priest to stand before the Table and so order the bread and wine, that he may with more readiness and decency break the bread before the people, and the restoration of the rubrics respecting his manual action. A service also was provided for the baptism of those of riper years, and a form of prayer to be used at sea.

This last review was the completion of the Prayer Book, which from that time (1662) to this has remained unaltered. Its history is the best witness to its worth. Formed upon the models of ancient liturgies it was yet adapted to the use of later times. Translated from the service books long used in the Church, it was yet reduced to the agreement with "the most sincere and pure Christian religion taught by the Scripture, and with the usages in the primitive Church" (Act of Uniformity, 2 and 3 Edw. VI. c. 1). The liberty, which bishops had originally exercised, of putting forth different liturgies and afterwards different *uses* in their respective dioceses, was yielded up by them all

when they agreed to one uniform order of Common Prayer and administration of Sacraments. The nation ratified the same by repeated Acts of Uniformity, whereby both clergy and laity accepted the Prayer Book as the standard of public worship for this Church and realm. It is not too much to say of it, that it has been from the first until this day the loved and valued treasury of pious thought, of public and of private devotion to the most godly men in England, and that, wherever known, it has been respected and honoured, even by those of other nations and other communions. It may well be believed to have been drawn up "by the aid of the Holy Ghost" (Act, 2 and 3 Edw. VI. c. 1). May the good Providence of God strengthen, perfect, preserve, and bless it to our use and to His glory, through Jesus Christ. *Amen.*

E. H. ELY.

PALACE, ELY,
Jan. 6, 1866.

XXXV. & XXXVI. VICTORIÆ.

CAP. XXXV.

An Act for the Amendment of the Act of Uniformity.

[18th July, 1872.]

WHEREAS by the Act of Uniformity it is enacted that all and singular ministers in any cathedral, collegiate, or parish church or chapel, or other place of public worship in England, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the public and common prayer, in such order and form as is mentioned in the Book of Common Prayer annexed to the said Act:

And whereas in the year one thousand eight hundred and sixty-nine Commissioners were appointed by Her Majesty to inquire and consider, amongst other matters, the differences of practice which have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the Book of Common Prayer, with a view of explaining or amending the said rubrics, orders, and directions so as to secure general uniformity of practice in such matters as may be deemed essential, and to report thereon from time to time, having regard not only to the said rubrics, orders, and directions, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters or any of them:

And whereas the said Commissioners have by their Report dated the thirty-first day of August one thousand eight hundred and seventy recommended in manner therein mentioned:

And whereas Her Majesty was pleased to authorise the Convocations of Canterbury and York to consider the said Report of the said Commissioners, and to report to Her Majesty thereon, and the said Convocations have accordingly made their first reports to Her Majesty:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Definitions.

1. In this Act,—

The term "Act of Uniformity" means the Act of the fourteenth year of the reign of King Charles the Second, chapter four, intituled "An Act for the Uniformity of Public Prayers and Administration of Sacraments and other Rites and Ceremonies, and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of Eng-

"land," and includes the enactments confirmed and applied by that Act to the Book of Common Prayer:

The term "Book of Common Prayer" means the book annexed to the said Act of the reign of King Charles the Second, and intituled "The Book of Common Prayer and Administration of "the Sacraments and other Rites and Ceremonies of the Church "according to the Use of the Church of England, together with "the Psalter or Psalms of David pointed as they are to be sung "or said in Churches, and the Form or Manner of Making, Or-"daining, and Consecrating of Bishops, Priests, and Deacons:"

The term "cathedral" means a cathedral or collegiate church in which the Book of Common Prayer is required by the Act of Uniformity to be used:

The term "church" means any parish church, chapel, or other place of public worship which is not a cathedral as before defined, and in which the Book of Common Prayer is required by the Act of Uniformity to be used.

Use of shortened form of Morning and Evening Prayer.

2. The shortened Order for Morning Prayer or for Evening Prayer, specified in the schedule to this Act, may, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, be used, if in a cathedral in addition to, and if in a church in lieu of, the Order for Morning Prayer or for Evening Prayer respectively prescribed by the Book of Common Prayer.

Special service for special occasions.

3. Upon any special occasion approved by the ordinary, there may be used in any cathedral or church a special form of service approved by the ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

Additional service on Sundays and holy-days.

4. An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or holy-day in any cathedral or church in which there are duly read, said, or sung as required by law on such Sunday or holy-day at some other hour or hours the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays and holy-days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the ordinary; provided that nothing in this section shall affect the use of any portion of the Book of Common Prayer as otherwise authorised by the Act of Uniformity or this Act.

Separation of services.

5. Whereas doubts have arisen as to whether the following forms of service, that is to say, the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts: Be it therefore enacted and declared that any of such forms of service may be used together or in varying order as separate services, or that the Litany may be said after the third collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, without prejudice nevertheless to any legal powers vested in the ordinary; and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

Preaching a sermon without previous service.

6. Whereas doubts have arisen as to whether a sermon or lecture may be preached without the common prayers and services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts: Be it therefore enacted and declared, that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorised by this Act, or by the Bidding Prayer, or by a collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

Saving of 34 & 35 Vict. c. 26. s. 6.

7. Nothing in this Act shall affect the provision with respect to the chapels of colleges in the universities of Oxford, Cambridge, and Durham, which is contained in section six of the Universities Tests Act, 1871.

Effect of schedule.

8. The schedule to this Act, and the notes thereto and directions therein, shall be construed and have effect as part of this Act.

Short title.

9. This Act may be cited as "The Act of Uniformity Amendment Act, 1872."

Section Six of the Universities Tests Act is as follows:—

"The Morning and Evening Prayer according to the Order of the Book of Common Prayer shall continue to be used daily as heretofore in the chapel of every college subsisting at the time of the passing of this Act in any of the said universities; but notwithstanding anything contained in the statute thirteenth and fourteenth Charles the Second, chapter four, or in this Act, it shall be lawful for the visitor of any such college, on the request of the governing body thereof, to authorise from time to time, in writing, the use on week days only of any abridgment or adaptation of the said Morning and Evening Prayer in the chapel of such college instead of the Order set forth in the Book of Common Prayer.

SCHEDULE.

NOTE.—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in this Schedule, may in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer and omitted or authorised to be omitted from such shortened order.

Each of the twenty-two portions into which the one hundred and nineteenth psalm is divided in the Book of Common Prayer shall be deemed, for the purposes of this schedule, to be a separate psalm.

SHORTENED FORMS OF SERVICE.

THE SHORTENED ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY, GOOD FRIDAY, AND ASCENSION DAY.

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow.

When the wicked man, &c.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, &c.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father, &c.

The people shall answer here, and at the end of all other prayers, Amen.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him.

Our Father, which art in heaven, &c.

Then likewise he shall say,

O Lord, open thou our lips.
&c. &c. &c.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

Then shall follow one or more of the Psalms appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, &c.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; he that readeth so standing and turning himself as he may best be heard of all such as are present.

Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book. *And after every Lesson,* Here endeth the Lesson, *or* the First *or* the Second Lesson.

And after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either the Hymn called, Te Deum laudamus.

We praise thee, O God, &c.

Or this Canticle, Benedicite omnia opera.

O all ye works of the Lord, &c.

Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on Saint John Baptist's Day):

Benedictus. St Luke i. 68.

Blessed be the Lord God of Israel, &c.

Or this Psalm:

Jubilate Deo.

O be joyful in the Lord, all ye lands, &c.

Then shall be sung or said the Apostles' Creed by the Minister and the people standing.

I believe in God the Father Almighty, &c.

And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Then the Priest shall say,

O Lord, shew thy mercy upon us,
&c. &c. &c.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion; the second for Peace: the third for grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

The second Collect for Peace.

O God, who art the Author of peace, &c.

The third Collect for Grace.

O Lord, our heavenly Father, &c.

Here may follow an Anthem or Hymn:

Then these two Prayers following:

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace, &c.

2 *Corinthians*, xiii.

The grace of our Lord Jesus Christ, &c.

Here endeth the Shortened Order of Morning Prayer.

THE SHORTENED ORDER FOR EVENING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY, GOOD FRIDAY, AND ASCENSION DAY.

At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow:

When the wicked man, &c.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, &c.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father, &c.

Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.

Our Father, which art in heaven, &c.

Then likewise he shall say,

O Lord, open thou our lips.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament as is appointed, or a Lesson of the New Testament as it is appointed, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; and after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either Magnificat, *or the Song of the Blessed* Virgin Mary, *in English, as follows:*

Magnificat. St Luke i.

My soul doth magnify the Lord, &c.

Or this Psalm (*except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms*):

Cantate Domino. Psalm xcviii.

O sing unto the Lord a new song, &c.

Or Nunc dimittis (*or the Song of* Simeon), *as followeth:*

Nunc dimittis. St Luke ii. 29.

Lord, now lettest thou thy servant, &c.

Or else this Psalm (*except it be on the twelfth day of the month*):

Deus misereatur. Psalm lxvii.

God be merciful unto us, and bless us, &c.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing:

I believe in God the Father Almighty, &c.

And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

Then the Priest shall say,

O Lord, shew thy mercy upon us,
&c. &c. &c.

Then shall follow three Collects. The first of the day; the second for Peace; the third for aid against all perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without Alteration.

The second Collect at Evening Prayer.

O God, from whom all holy desires, &c.

The third Collect for Aid against all Perils.

Lighten our darkness, &c.

Here may follow an Anthem or Hymn.

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace, &c.

2 *Corinthians*, xiii.

The grace of our Lord Jesus Christ, &c.

Here endeth the Shortened Order of Evening Prayer.

[In the Shortened Order for Morning Prayer the Versicle, "O Lord, open Thou our lips," is followed by &cs., which, of course, include the Second Versicle and the two Responses; but in the Shortened Order for Evening Prayer the &cs. are omitted in this place. The Second Versicle and the Responses may, however, be added, under the authority of the empowering *Note* at the beginning of the Schedule, as a "*prayer*." The Lesser Litany may, of course, be added in its proper place under the same authority. It will be noticed, that the Rubric next after the Creed does not accord with the existing Rubric and practice. ED.]

NOTES ON THE ACTS OF UNIFORMITY (SHEWING THE LATEST REPEALING STATUTES).

By ISAMBARD BRUNEL, D.C.L., *Chancellor of the Diocese of Ely.*

I. 2 *and* 3 *Edw. VI. cap.* 1. (A.D. 1548.)

Confirmed as regards penalties by 13 and 14 Car. II. cap. 4, sec. 24.

Repealed as regards the Prayer Book therein established by 5 and 6 Edw. VI. cap. 1.

Wholly repealed by 1 Mary, Sess. 2, cap. 2, which was repealed in part by 1 Eliz. cap. 2, and wholly by 1 Jac. I. cap. 25 (see as to the effect of the Statute of James "The Bishops' case" 12 Rep. 8).

II. 5 *and* 6 *Edw. VI. cap.* 1. (A.D. 1552.)

Repealed by 1 Mary, Sess. 2, cap. 2, which was repealed as concerning the Prayer Book by 1 Eliz. cap. 2, and wholly repealed by 1 Jac. I. cap. 25 (see as to the effect of the Statute of James "The Bishops' case" 12 Rep. 8).

Confirmed by 8 Eliz. cap. 1, and as regards penalties by 13 and 14 Car. II. cap. 4, sec. 24.

Repealed as regards the Prayer Book by 13 and 14 Car. II. cap. 4.

Repealed by 7 and 8 Vict. cap. 102, so far as it relates to Roman Catholics, and by 9 and 10 Vict. cap. 59, sec. 1, so far as it relates to Dissenters usually attending some place of worship, and permits the infliction of a pecuniary penalty or imprisonment, and requires the Act to be read in Church.

III. 1 *Eliz. cap.* 2. (A.D. 1558.)

Confirmed by 8 Eliz. cap. 1, and as regards penalties by 13 and 14 Car. II. cap. 4, sec. 24.

Repealed as regards the Prayer Book by 13 and 14 Car. II. cap. 4, sec. 2.

Sec. 14. Repealed by 9 and 10 Vict. cap. 59, sec. 1.

Sec. 19. Repealed by the Statute Law Revision Act, 1863.

IV. 13 *and* 14 *Car. II. cap.* 4. (A.D. 1662.)

Sec. 2. Affected by 34 and 35 Vict. cap. 37 (Table of Lessons Act), and by 35 and 36 Vict. cap. 35, sec. 2, 3, 4 and 5 (Act of Uniformity Amendment Act).

Sec. 3. Spent.

Sec. 4. Repealed by 28 and 29 Vict. cap. 122, sec. 7 (Clerical Subscription Act).

Sec. 5. Spent.

Sec. 6. Repealed by 28 and 29 Vict. cap. 122 (Clerical Subscription Act), sec. 7.

Sec. 8. Repealed by the same.

Sec. 9. Repealed by 34 and 35 Vict. cap. 26 (Universities Tests Act).

Sec. 10. Repealed by the same.

Sec. 11. Repealed as regards Schoolmasters by 9 and 10 Vict. cap. 59, and wholly by 28 and 29 Vict. cap. 122 (Clerical Subscription Act).

Sec. 12. Repealed by 34 and 35 Vict. cap. 26 (Universities Tests Act).

Sec. 13. Repealed by the Statute Law Revision Act, 1863.

Sec. 14. Affected by the Toleration Acts.

Sec. 17. Amended by 34 and 35 Vict. cap. 37 (Table of Lessons Act), by 35 and 36 Vict. cap. 35, sec. 2, 3, 4 and 5 (Act of Uniformity Amendment Act), and by 28 and 29 Vict. cap. 122, sec. 10 (Clerical Subscription Act).

Repealed except as regards the Colleges of Westminster, Winchester, and Eton by 34 and 35 Vict. cap. 26 (Universities Tests Act).

Sec. 19. Repealed from the words "and shall in the presence of the same Archbishop" by 28 and 29 Vict. cap. 122 (Clerical Subscription Act).

Residue affected by the Toleration Acts.

Sec. 20. Amended by 28 and 29 Vict. cap. 122, sec. 10 (Clerical Subscription Act).

Sec. 21. Affected by the Toleration Acts.

Sec. 22. Repealed by 35 and 36 Vict. cap. 35, sec 6 (Act of Uniformity Amendment Act).

Sec. 24. Repealed in part by 7 and 8 Vict. cap. 102, and 9 and 10 Vict. cap. 59; *semble* affected by the Toleration Acts.

Sec. 32. Repealed by the Statute Law Revision Act, 1863.

NOTES ON THE TOLERATION ACTS SO FAR AS THEY RELATE TO PUBLIC WORSHIP.

1 *William and Mary, cap.* 18. (A.D. 1688.)

Repeals 1 Eliz. cap. 2, sec. 14, so far as regards Dissenters taking Oaths, &c. Permits the ministry in a public certified place of worship of ministers of Protestant Dissenters taking Oaths, &c. and signing the XXXIX Articles except 34th, 35th, 36th, and part of 20th, and (if Baptists) part of the 27th.

19 *Geo. III. cap.* 44. (A.D. 1779.)

Removes obligation to subscribe Articles on making further declaration.

52 *Geo. III. cap.* 155. (A.D. 1812.)

Exempts Ministers of certified places of worship and persons resorting thereto from obligation to take Oaths and make Declaration, except in certain cases.

The benefits of these provisions were extended to persons denying the Doctrine of the Holy Trinity by 53 Geo. III. cap. 160 (A.D. 1813), and to Jews by 9 and 10 Vict. cap. 59 (A.D. 1846).

The public worship of Roman Catholics was permitted under certain conditions by 31 Geo. III. cap. 32 (A.D. 1791), amended by 9 and 10 Vict. cap. 59; and by 10 Geo. IV. cap. 7 (A.D. 1829), and 2 and 3 Will. IV. cap. 115 (A.D. 1832), amended by 18 and 19 Vict. cap. 86.

18 *and* 19 *Vict. cap.* 86. (A.D. 1855.)

Increases facilities for religious worship.

OF THE TABLE OF CONTENTS.

1. In 1552 the Act of Uniformity was not enumerated among the Contents; it was however actually printed after the Calendar. In 1559 it was made No. 1.

2. was the original Preface. When 2 was prefixed the title of 3 was changed.

9 and 10. Morning and Evening Prayer were substituted for Matins and Evensong in 1552.

14. In 1549 the item corresponding to this was 'The Introits, Collects, Epistles and Gospels to be used at the celebration of the Lord's Supper and Holy Communion, through the year, with Proper Psalms and Lessons for divers feasts and days.' Its present form dates from 1552.

15. In 1549 this title was 'The Supper of the Lord and Holy Communion, commonly called the Mass.' This gave place to the present title in 1552.

17 and 26. These were new in 1662.

28 and 29 did not form part of the Book sanctioned by Convocation in 1661 and by Parliament in 1662.

THE

CONTENTS OF THIS BOOK.

An Act for the Uniformity of Common Prayer.

1. The Preface.
2. Concerning the Service of the Church.
3. Concerning Ceremonies, why some be abolished, and some retained.
4. The Order how the Psalter is appointed to be read.
5. The Order how the rest of the holy Scripture is appointed to be read.
6. A Table of Proper Lessons and Psalms.
7. The Calendar, with the Table of Lessons.
8. Tables and Rules for the Feasts and Fasts through the whole Year.
9. The Order for Morning Prayer.
10. The Order for Evening Prayer.
11. The Creed of St. Athanasius.
12. The Litany.
13. Prayers and Thanksgivings upon several occasions.
14. The Collects, Epistles, and Gospels, to be used at the Ministration of the Holy Communion, throughout the Year.
15. The Order of the Ministration of the Holy Communion.
16. The Order of Baptism both Publick and Private.
17. The Order of Baptism for those of Riper Years.
18. The Catechism.
19. The Order of Confirmation.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick, and the Communion of the Sick.
22. The Order for the Burial of the Dead.
23. The Thanksgiving of Women after Child-birth.
24. A Commination, or denouncing of God's anger and judgements against Sinners.
25. The Psalter.
26. Forms of Prayer to be used at Sea.
27. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.
28. A Form of Prayer for the Twentieth Day of June.
29. Articles of Religion.

The Preamble and first section of the Act of Parliament enforcing Edward's First Prayer-book are as follows:

2 and 3 EDWARD VI. CAP. I.

An Act for the Uniformity of Service and Administration of the Sacraments throughout the Realm.

'WHERE of long Time there hath been had in this Realm of *England* 'and in *Wales* divers Forms of Common 'Prayer, commonly called the Service of 'the Church; that is to say, The Use of '*Sarum*, of *York*, of *Bangor*, and of *Lin-'coln;* and besides the same now of late 'much more divers and sundry Forms and 'Fashions have been used in the Cathedral 'and Parish Churches of *England* and '*Wales*, as well concerning the Mattens 'or Morning Prayer and the Evensong, 'as also concerning the Holy Communion, 'commonly called the Mass, with divers 'and sundry Rites and Ceremonies con-'cerning the same, and in the Administra-'tion of other Sacraments of the Church: 'And as the Doers and Executors of the 'said Rites and Ceremonies, in other 'Form than of late Years they have been 'used, were pleased therewith: So other 'not using the same Rites and Ceremonies 'were thereby greatly offended: And 'albeit the King's Majesty, with the 'Advice of his most entirely beloved 'Uncle the Lord Protector, and other 'of his Highness Council, hath heretofore 'divers Times assayed to stay Innovations 'or new Rites concerning the Premisses; 'yet the same hath not had such good 'Success as his Highness required in 'that Behalf; whereupon his Highness, 'by the most prudent Advice aforesaid, 'being pleased to bear with the Frailty 'and Weakness of his Subjects in that 'Behalf, of his great Clemency hath not 'been only content to abstain from Punish-'ment of those that have offended in 'that Behalf, for that his Highness taketh 'that they did it of a good Zeal; but also 'to the Intent a uniform, quiet, and godly 'Order should be had concerning the 'Premisses, hath appointed the Arch-'bishop of *Canterbury*, and certain of 'the most learned and discreet Bishops, 'and other learned Men of this Realm, 'to consider and ponder the Premisses; 'and thereupon having as well Eye and 'Respect to the most sincere and pure 'Christian Religion taught by the Scrip-'ture, as to the Usages in the Primitive 'Church, should draw and make one con-'venient and meet Order, Rite and Fa-'shion of common and open Prayer and 'Administration of the Sacraments, to 'be had and used in his Majesty's Realm 'of *England* and in *Wales;* the which 'at this Time, by the aid of the Holy 'Ghost, with one uniform Agreement is 'of them concluded, set forth and deliver-'ed to his Highness, to his great Comfort 'and Quietness of Mind, in a Book in-'tituled *The Book of the Common Prayer 'and Administration of the Sacraments, 'and other Rites and Ceremonies of the 'Church, after the Use of the Church of* 'England. Wherefore the Lords Spi-'ritual and Temporal, and the Commons, 'in this present Parliament assembled, 'considering as well the most godly 'Travel of the King's Highness, of the 'Lord Protector, and of other his High-'ness Council, in gathering and collecting 'the said Archbishop, Bishops and learn-'ed Men together, as the godly Prayers, 'Orders, Rites and Ceremonies in the 'said Book mentioned, and the Considera-'tions of altering those Things which 'be altered, and retaining those Things 'which be retained in the said Book, 'but also the Honour of God and great 'Quietness, which by the Grace of God 'shall ensue upon the one and uniform 'Rite and Order in such Common Prayer 'and Rites and external Ceremonies to 'be used throughout *England* and in '*Wales*, at *Calice* and the Marches of 'the same, do give to his Highness most 'hearty and lowly thanks for the same:' And humbly prayen, that it may be ordain-ed and enacted by his Majesty, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Person and Persons that have offended concerning the Premisses, other than such Person and Persons as now be and remain in Ward in the Tower of *London*, or in the *Fleet*, may be par-doned thereof; and that all and singular Ministers in any Cathedral or Parish Church or other Place within this Realm of *England*, *Wales*, *Calice*, and the Marches of the same, or other the King's Dominions, shall from and after the Feast of *Pentecost* next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and Administration of each of the Sacraments, and all their common and open Prayer, in such Order and Form as is mentioned in the same Book, and none other or otherwise. And albeit that the same be so godly and good, that they give Occasion to every honest and conformable Man most willingly to embrace them, yet lest any obstinate Person who willingly would disturb so godly Order and Quiet in this

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, Intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, Intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments;* The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist*, next coming, be bounden to say and use the Mattins, Evensong, celebration of the Lord's Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth years of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lord's Supper openly, or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [*Open Prayer in, and throughout this Act, is meant that Prayer, which is for others to come unto, or hear, either in Common Churches, or private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose, and forfeit to the Queen's Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months, without Bail or Mainprise: And if any such person, once convict of any offence concerning the premisses, shall after his first Conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person, or persons so offending were dead: and That, if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convicted in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of Saint *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by

Realm should not go unpunished, that it may also be ordained and enacted by the Authority aforesaid, that if any Manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, shall after the said Feast of *Pentecost* next coming refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other Places as he should use or minister the same, in such Order and Form as they be mentioned and set forth in the said Book; or shall use, wilfully and obstinately standing in the same, any other Rite, Ceremony, Order, Form or Manner of Mass openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayer than is mentioned and set forth in the said Book: (Open Prayer, in and throughout this Act, is meant that Prayer which is for other to come unto or hear, either in common Churches or private Chapels or Oratories, commonly called the Service of the Church); or shall preach, declare, or speak any Thing in the Derogation or Depraving of the said Book, or any Thing therein contained, or of any Part thereof; and shall be thereof lawfully convicted according to the Laws of this Realm, by Verdict of Twelve Men, or by his own Confession, or by the notorious Evidence of the Fact, shall lose and forfeit to the King's Highness, his Heirs and Successors, for his first Offence, the Profit of such one of his Spiritual Benefices or Promotions as it shall please the King's Highness to assign or appoint, coming and arising in one whole Year next after his Conviction: And also that the same Person so convicted shall for the same Offence suffer Imprisonment by the Space of Six Months, without Bail or Mainprise: And if any such Person once convict of any such Offence concerning the Premisses, shall after his first conviction eftsoons offend and be thereof in Form aforesaid lawfully convict, that then the same Person shall for his second Offence suffer Imprisonment by the Space of One whole Year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and that it shall be lawful to all Patrons, Donors, and Grantees of all and singular the same Spiritual Promotions, to present to the same any other able Clerk, in like Manner and Form as though the Party so offending were dead: And that if any such Person or Persons, after he shall be twice convicted in Form aforesaid, shall offend against any of the Premisses the third Time, and shall be thereof in Form aforesaid lawfully convicted, that then the Person so offending and convicted the third Time, shall suffer Imprisonment during his Life: And if the Person that shall offend and be convict in Form aforesaid concerning any of the Premisses, shall not be beneficed, nor have any Spiritual Promotion, that then the same Person so offending and convict shall for the first Offence suffer Imprisonment during Six Months, without Bail or Mainprise: And if any such Person not having any Spiritual Promotion, after his first Conviction shall eftsoons offend in any Thing concerning the Premisses, and shall in Form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

The Preamble and fifth section of the Act of Parliament enforcing Edward's Second Prayer-book are as follows:

5 & 6 Edward VI. Cap. I.

An Act for the Uniformity of Common Prayer and Administration of the Sacraments.

'WHERE there hath been a very 'godly order set forth by the 'Authority of Parliament, for Common 'Prayer and Administration of the Sacra-'ments to be used in the Mother Tongue 'within the Church of *England*, agreeable 'to the Word of God and the Primitive 'Church, very comfortable to all good 'People desiring to live in Christian Con-'versation, and most profitable to the 'Estate of this Realm, upon the which 'the Mercy, Favour and Blessing of 'Almighty God is in no wise so readily 'and plenteously poured as by Common 'Prayers, due using of the Sacraments, 'and often preaching of the Gospel, with 'the Devotion of the Hearers: And yet 'this notwithstanding, a great Number 'of People in divers Parts of this Realm, 'following their own Sensuality, and 'living either without Knowledge or due 'Fear of God, do willingly and damnably 'before Almighty God abstain and refuse 'to come to their Parish Churches and 'other Places where Common Prayer, 'Administration of the Sacraments, and 'Preaching of the Word of God, is used 'upon *Sundays* and other days ordained 'to be Holydays.'

open threatenings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chapel, or in any other place, to sing, or say any Common, and open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chapel, or any other place to sing or say Common, and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors, for the first offence an Hundred marks: And if any person, or persons, being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors, Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit unto the Sovereign Lord the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person, or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, instead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses, shall be convict in form aforesaid, do not pay the said sum to be paid by virtue of his conviction, and this estatute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction; That then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint *John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other of the Queen Majesty's Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used and ministered, upon pain of every default, to the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence, twelve pence, to be levied by the Church-wardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their Diocese shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their Jurisdictions, or Diocese, after the said Feast of the Nativity of Saint *John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained, and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize, shall have full power and Authority in every of their open and general Sessions to inquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall or may at all time and times at his liberty and pleasure, join and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocese for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint *John Baptist* next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint *John Baptist*, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained, and Enacted, by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by virtue of this Act, to inquire,

'V. And because there hath arisen in 'the Use and Exercise of the aforesaid 'Common Service in the Church hereto- 'fore set forth, divers Doubts for the 'Fashion and Manner of the Ministration 'of the same, rather by the Curiosity of 'the Minister and Mistakers, than of any 'other worthy Cause; therefore as well 'for the more plain and manifest Ex- 'planation hereof, as for the more Per- 'fection of the said Order of Common 'Service, in some places where it is 'necessary to make the same Prayers 'and Fashion of Service more earnest 'and fit to stir Christian People to the 'true honouring of Almighty God;' the King's most excellent Majesty, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, hath caused the aforesaid order of Common Service, entitled *The Book of Common Prayer*, to be faithfully and godly perused, explained and made fully perfect, and by the aforesaid Authority hath annexed and joined it, so explained and perfected, to this present Statute: Adding also a Form and Manner of making and consecrating of Archbishops, Bishops, Priests and Deacons, to be of like Force, Authority and Value as the same like foresaid Book, intituled *The Book of Common Prayer*, was before, and to be accepted, received, used and esteemed in like Sort and Manner, and with the same Clauses of Provisions and Exceptions, to all Intents, Constructions and Purposes, as by the Act of Parliament made in the second Year of the King's Majesty's Reign was ordained, limited, expressed and appointed for the Uniformity of Service and Administration of the Sacraments throughout the Realm, upon such several Pains as in the said Act of Parliament is expressed. And the said former Act to stand in full Force and Strength, to all Intents and Constructions, and to be applied, practised and put in Use, to and for the establishing of the Book of Common Prayer, now explained and hereunto annexed, and also the said Form of making of Archbishops, Bishops, Priests and Deacons hereunto annexed, as it was for the former Book.

The following Clerical Subscription Act repeals part of the Act of Uniformity of 14 *Car. II.*

XXVIII. & XXIX. VICTORIÆ.

CAP. CXXII.

An Act to amend the Law as to the Subscriptions and Declarations to be made and Oaths to be taken by the Clergy of the Established Church of *England* and *Ireland*. [5th *July* 1865.]

WHEREAS it is expedient that the Subscriptions, Declarations, and Oaths required to be made and taken by the Clergy of the United Church of *England* and *Ireland* should be altered and simplified: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:

Declaration of Assent.

1. The following Declaration is herein-after referred to as "the Declaration of Assent."

'I *A. B.* do solemnly make the following Declaration:

'I assent to the Thirty-nine Articles of Religion, and to the Book 'of Common Prayer and of the ordering of Bishops, Priests, and 'Deacons. I believe the Doctrine of the United Church of England

hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feast of *Easter*, and Saint *Michael the Archangel*, in like manner and form as Justices of Assize and Oyer, and Determiner may do.

23 Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction shall have full power and Authority by virtue of this Act, as well to inquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures and process, in like form, as heretofore hath been used in like cases by the Queen's Ecclesiastical Laws.

24 Provided always, and be it Enacted, That whatsoever person offending in the premisses shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinary's seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, shall not for the same offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That 25
such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of *England* by the Authority of Parliament in the second year of the Reign of King *Edward* the Sixth, until other order shall be therein taken by Authority of the Queen's Majesty, with the advice of her Commissioners, appointed and Authorized under the great seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And 26
also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queen's Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority 27
aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions, or Countries, shall from henceforth utterly be void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROL. II.

WHEREAS in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies, in the Church of *England*, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoined to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the estate of this Realm; upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers; And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain and refuse to come to the Parish-Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoined as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown, and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: for prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers which the indisposition of the time hath contracted, The King's Majesty, (according to His Declaration of the Five and twentieth of *October* One thousand six hundred and sixty) granted His Commission under the great Seal of *England* to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer: and afterwards the Convocations of both the Provinces of *Canterbury* and *York* being by His Majesty called and assembled, and now sitting, His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests and Deacons: And that after mature consideration they should make such Additions and Alterations in the said Books respectively, as to them should seem

'and Ireland, as therein set forth, to be agreeable to the Word of 'God; and in Public Prayer and Administration of the Sacraments 'I will use the Form in the said Book prescribed, and none other, 'except so far as shall be ordered by lawful Authority*.'

The Declaration against Simony.

2. The following Declaration is herein-after referred to as "the Declaration against Simony:"

'I *A. B.* solemnly declare, That I have not made, by myself or by any other Person on my Behalf, any Payment, Contract, or 'Promise of any Kind whatsoever which to the best of my Knowledge 'or Belief is simoniacal, touching or concerning the obtaining the 'Preferment of

'nor will I at any Time hereafter perform or satisfy, in whole or in 'part, any such Kind of Payment, Contract, or Promise made by 'any other without my Knowledge or Consent.'

Stipendiary Curate's Declaration.

3. The following Declaration is herein-after referred to as "the Stipendiary Curate's Declaration:"

'I *A. B.*, Incumbent of in the County of

'bonâ fide undertake to pay to *C. D.* of in the 'County of the annual Sum 'of Pounds as a Stipend for his 'Services as Curate, and I *C. D.* bonâ fide intend to receive the 'whole of the said Stipend.

'And each of us the said *A. B.* and *C. D.* declare that no Abate-'ment is to be made out of the said Stipend in respect of Rent or 'Consideration for the Use of the Glebe House; and that I *A. B.* 'undertake to pay the same, and I *C. D.* intend to receive the same, 'without any Deduction or Abatement whatsoever.'

Subscription and Oaths on Ordination

Form of Oath of Allegiance amended by 31 & 32 Vic. c. 72. s. 8.]

4. Every Person about to be ordained Priest or Deacon shall, before Ordination, in the Presence of the Archbishop or Bishop by whom he is about to be ordained, at such Time as he may appoint, make and subscribe the Declaration of Assent, and take and subscribe the Oath of Allegiance and Supremacy according to the Form set forth in the Act of the Session of the Twenty-first and Twenty-second Years of the Reign of Her present Majesty, Chapter Forty-eight.

Subscription and Oaths on Institution to Benefice or Licence to a Perpetual Curacy, &c.

5. Every Person about to be instituted or collated to any Benefice, or to be licensed to any Perpetual Curacy, Lectureship, or Preachership, shall, before Institution or Collation is made or Licence granted, make and subscribe the Declaration of Assent, and the Declaration against Simony, and take the said Oath of Allegiance and Supremacy, in the Presence of the Archbishop or Bishop by whom he is to be instituted, collated, or licensed, or the Commissary of such Archbishop or Bishop.

Declaration on taking Stipendiary Curacy.

6. Every Person about to be licensed to a Stipendiary Curacy

* For a comment on the words, 'none other,' and 'lawful authority,' *see* pp. 353—7.

meet and convenient; And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation: since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted, to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England, *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons*: All which His Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish-Churches and Chapels within the Kingdom of *England*, which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm may certainly know the rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how and by whom Bishops, Priests and Deacons are and ought to be Made, Ordained and Consecrated;

2

Be it Enacted by the King's most Excellent Majesty, by the advice and with the consent of the Lords Spiritual and Temporal, and of the Commons, in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, Collegiate or Parish-Church or Chapel, or other places of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and Form as is mentioned in the said Book annexed and joined to this present Act, and Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons:* and That the Morning and Evening Prayers therein contained shall upon every Lord's day, and upon all other days and occasions and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel or other place of Publick Worship within this Realm of *England* and places aforesaid.

And to the end that Uniformity in the Publick Worship of God, (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of *England* or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lord's day before the Feast of Saint *Bartholomew* which shall be in the year of our Lord God One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening Prayer appointed to be read by and according to the said Book of Common Prayer at the times thereby appointed; and after such reading thereof, shall openly and publickly before the Congregation there assembled declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words and no other: 3

I *A. B.* Do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons.* 4

And That all and every such person, who shall (without some lawful Impediment to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment within one Month after such Impediment removed,) shall *ipso facto* be deprived of all his Spiritual Promotions: And that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions or of any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead. 5

And be it further Enacted by the Authority aforesaid, That every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion within this Realm of *England* and places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publickly and solemnly, Read the Morning and Evening Prayers appointed to be Read by and according to the said Book of Common Prayer at the times thereby appointed; and after such Reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed according to the form before appointed; and That all and every such person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment within one Month after such Impediment removed) shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions: and That from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead. 6

And be it further Enacted by the Authority 7

shall, before obtaining such Licence, present to the Archbishop or Bishop by whom the Licence is to be granted, the Stipendiary Curate's Declaration, signed by himself and by the Incumbent of the Benefice to which he is about to be licensed.

Declaration after Institution or Collation.

7. Every Person instituted or collated to any Benefice with Cure of Souls, or licensed to a Perpetual Curacy, shall, on the first Lord's Day on which he officiates in the Church of such Benefice or Perpetual Curacy, or on such other Lord's Day as the Ordinary may appoint and allow, publicly and openly, in the Presence of the Congregation there assembled, read the Thirty-nine Articles of Religion, and immediately after reading the same make the said Declaration of Assent, adding, after the Words "Articles of Religion," in the said Declaration, the Words "which I have now read before you."

If any Person instituted, collated, or licensed as aforesaid wilfully fails to comply with the Provisions of this Section, he shall absolutely forfeit his Benefice or Perpetual Curacy, but no Title to present by Lapse shall accrue by any such Forfeiture until the Ordinary has given Six Months' Notice thereof to the Patron.

Declaration after Licence to Stipendiary Curacy.

8. Every Person licensed to a Stipendiary Curacy shall, in the Presence of the Archbishop or Bishop by whom he was licensed, or of the Commissary of such Archbishop or Bishop, (unless, having been ordained on the same Day, he has already made and subscribed the same,) make and subscribe the Declaration of Assent, and on the first Lord's Day on which he officiates in the Church or in One of the Churches in which he is licensed to serve publicly and openly make the Declaration of Assent in the Presence of the Congregation there assembled, and at the Time of Divine Service.

If any Person licensed to a Stipendiary Curacy wilfully fails to comply with the Provisions of this Section his Licence shall be void.

No other Declaration or Oaths than those required by Act to be enforced.

9. Subject as herein-after mentioned, no Person shall, on or as a Consequence of Ordination, or on or as a Consequence of being licensed to any Stipendiary Curacy, or on or as a Consequence of being presented, instituted, collated, elected, or licensed to any Benefice with Cure of Souls, Perpetual Curacy, Lectureship, or Preachership, be required to make any Subscription or Declaration, or take any Oath, other than such Subscriptions, Declarations, and Oath as are required by this Act.

Declaration of Assent to be substituted in case of other Ecclesiastical Appointments.

10. On all Occasions other than those herein-before provided for, on which any Declaration or Subscription with respect to the Thirty-nine Articles or the Book of Common Prayer or the Liturgy is required to be made by any Person in Holy Orders appointed to any Ecclesiastical Dignity, Benefice, or Office, the making and subscribing the Declaration of Assent shall be substituted for the making any such Declaration or Subscription as aforesaid; and on all Occasions other than those herein-before provided, on which any Oath against Simony is required to be taken, the making and subscribing the Declaration against Simony shall be substituted for the taking such Oath.

aforesaid, That in all places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his Living and keep a Curate, the Incumbent himself in person, (not having some lawful Impediment to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publickly Read the Common Prayers and Service in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish-Church or Chapel, of or belonging to the same Parsonage, Vicarage or Benefice, in such order, manner and form, as in and by the said Book is appointed; upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession or proof of two credible Witnesses upon Oath before two Justices of the Peace of the County, City or Town-Corporate, where the offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon and Prebendary of every Cathedral or Collegiate Church, and all Masters and other Heads, Fellows, Chaplains and Tutors of or in any College, Hall, House of Learning or Hospital, and every Publick Professor and Reader in either of the Universities and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer and every other person in holy Orders, and every School-master keeping any publick or private School, and every person Instructing or Teaching any Youth in any House or private Family as a Tutor or School-master, who upon the First day of *May* which shall be in the year of our Lord God One thousand six hundred sixty-two, or at any time thereafter, shall be Incumbent or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place or Reader's place, Parsonage, Vicarage or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School, or shall Instruct or teach any Youth as Tutor or School-master, shall before the Feast-day of Saint *Bartholomew* which shall be in the year of our Lord One thousand six hundred sixty-two, or at or before his or their respective admission to be Incumbent or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*:

I *A. B.* Do declare, that it is not lawful upon any pretence whatsoever, to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established: And I do declare, that I do hold, there lies no obligation upon me or on any other person, from the Oath commonly called, the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains and Tutors of or in any College, Hall or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-chancellor of the respective Universities for the time being or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same; upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, Instructing or Teaching Youth in any private House or Family as a Tutor or School-master, shall Instruct or Teach any Youth as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelvepence only) and before such subscription and acknowledgment made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months' Imprisonment without Bail or Mainprise; and for every second, and other such offence, shall suffer three months' Imprisonment without Bail or Mainprise, and also forfeit to His Majesty the sum of five pounds:

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop or Ordinary of the Diocese, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration or Acknowledgment aforesaid, upon some Lord's day within three months then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place, shall be void as if he was naturally dead.

Provided always, that from and after the Twenty-fifth day of *March* which shall be in the year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration or Acknowledgment so to be Subscribed and Read these words following, *Scilicet*.

AND I do declare, that I do hold there lies no obligation on me, or on any other person, from the Oath commonly called, the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State, and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the feast of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty and two, no person who is now Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordi-

Oaths not to be administered during Ordination or Consecration Services.

11. No Oath shall be administered during the Service for the Ordering of Deacons, or during the Service for the Ordering of Priests, or during the Service for the Consecration of Archbishops and Bishops.

Nothing to affect Oath of canonical Obedience to Bishops, &c.

12. Nothing in this Act contained shall extend to or affect the Oath of canonical Obedience to the Bishop, or the Oath of due Obedience to the Archbishop taken by Bishops on Consecration.

Extent of Act.

13. That this Act do extend to the Islands of *Guernsey*, *Jersey*, *Alderney*, and *Sark*, and to the *Isle of Man*.

Short Title.

14. This Act may be cited for all Purposes as "The Clerical Subscription Act, 1865."

As to Repeal of Acts in Schedule.

15. The Enactments described in the Schedule hereto, and all Enactments amending, confirming, or continuing the same, and all other Enactments inconsistent with this Act, are hereby repealed.

SCHEDULE.

Title of Act.	Description of repealed Enactments.
28 Hen. 8. c. 15. (Irish).	The whole of Sections Nine and Ten.
1 Eliz. c. 1. An Act to restore to the Crown the ancient Jurisdiction over the Estate Ecclesiastical and Spiritual, and abolishing all foreign Powers repugnant to the same.	Sections* Nineteen, Twenty, Twenty-one, Twenty-two, and Twenty-three, so far as they relate to any Oath to be taken by a Person who is ordained or licensed to a Stipendiary Curacy, or presented, instituted, collated, elected, or licensed to any Benefice, Perpetual Curacy, Lectureship, or Preachership.
2 Eliz. c. 1. (Irish). An Act restoring to the Crown the ancient Jurisdiction over the Estate Ecclesiastical and Spiritual, and abolishing all foreign Power repugnant to the same.	Sections Seven, Eight, and Nine, so far as they relate to any Oath to be taken by a Person who is ordained or licensed to a Stipendiary Curacy, or presented, instituted, collated, elected, or licensed to any Benefice, Perpetual Curacy, Lectureship, or Preachership.
13 Eliz. c. 12. An Act for the Ministers of the Church to be of sound Religion.	The whole of Section Three, except the Words following; "No Person shall hereafter be admitted "to any Benefice with Cure, except he then be of "the Age of Three-and-twenty Years at the least, "and a Deacon." And so much of Section Five as provides that no one shall be admitted to the Order of Deacon or Ministry unless he shall first subscribe to the said Articles.

* The Numbers of the Sections correspond with the Numbers in the ordinary Editions of the Statutes.

nation, or shall not before the said Feast-day of Saint *Bartholomew* be Ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England* or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*, but shall be utterly disabled, and *ipso facto* deprived of the same, and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

14 And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lord's Supper, before such time as he shall be Ordained Priest according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination; upon pain to forfeit for every offence the sum of One hundred pounds; one moiety thereof to the King's Majesty; the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed; and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoin, Protection or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year then next following.

15 Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Forein Reformed Churches allowed or to be allowed by the King's Majesty, His Heirs and Successors in *England*.

16 Provided always, That no title to confer or present by lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

17 And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel or other Publick place of or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester* or *Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester* and *Eaton*, within one month after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty and two; And every Governour or Head of any of the said Colleges or Halls hereafter to be elected or appointed within one month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other Publick place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and Thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of, the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the form aforesaid; and that all such Governours or Heads of the said Colleges and Halls, or any of them, as are or shall be in holy Orders, shall once (at least) in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer and Service in and by the said Book appointed to be Read in the Church, Chapel, or other Publick place of the same College or Hall; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same College or Hall; And if any Governour or Head of any College or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be 18
lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other Publick places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester* and *Eaton*, and in the Convocations of the Clergies of either Province in Latin; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority 19
aforesaid, That no person shall be or be received as a Lecturer, or permitted, suffered or allowed to preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chapel, or other Place of Publick Worship, within this Realm of *England* or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved, and thereunto licensed by the Archbishop of the Province or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop or Bishop, or Guardian, read the Nine and Thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same; and That every person and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chapel or Place of Publick Worship within this Realm of *England* or Places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of, the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day at which the said Lecture or Sermon is to be Preached, and after such Reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of, the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said or any other Lecture or Sermon in the said or

Title of Act.	Description of repealed Enactments.
13 & 14 Chas. 2. c. 4. An Act for the Uniformity of Public Prayers and Administration of Sacraments and other Rites and Ceremonies, and for establishing the Form of making, ordaining, and consecrating Bishops, Priests, and Deacons in the Church of England.	The whole of Sections Six, Eight, and Eleven, and Section Nineteen, except the Words following: "No Person shall be or be received as a Lecturer, "or permitted, suffered, or allowed to preach as "a Lecturer, or to preach or read any Sermon or "Lecture in any Church, Chapel, or other Place "of Public Worship within this Realm of England, "or the Dominion of Wales and Town of Berwick-"upon-Tweed, unless he be first approved and "thereunto licensed by the Archbishop of the "Province or Bishop of the Diocese, or (in case "the See be void) by the Guardian of the Spiri-"tualities under his Seal."
17 & 18 Chas. 2. c. 6. (Irish).	The whole of Sections Three, Five, and Six, and Section Eighteen, except the Words following: "That no Person shall be or be received as a "Lecturer, or permitted, suffered, or allowed to "preach as a Lecturer, or to preach or read any "Sermon or Lecture in any Church, Chapel, or "other Place of Public Worship within this Realm "of Ireland, unless he be first approved and there-"unto licensed by the Archbishop of the Province "or Bishop of the Diocese, or (in case the See be "void) by the Guardian of the Spiritualities under "his Seal."
1 Wm. & Mary, c. 8. An Act for the abrogating the Oaths of Supremacy and Allegiance and appointing other Oaths.	The whole Act so far as relates to any Oath to be taken by any Person who is ordained or is licensed to a Stipendiary Curacy, or presented, instituted, collated, elected, or licensed to any Benefice, Perpetual Curacy, Lectureship, or Preachership.
3 Will. & Mary, cap. 2. An Act for the abrogating the Oath of Supremacy in Ireland and appointing other Oaths.	So much of Section Four as relates to Persons admitted to any Ecclesiastical Office or Employment.
1 Geo. 1. st. 2. c. 13. An Act for the further Security of His Majesty's Person and Government, and the Succession of the Crown in the Heirs of the late Princess Sophia, being Protestants, and for extinguishing the Hopes of the pretended Prince of Wales and his open and secret Abettors.	Sections Two and Seven, so far as they relate to any Oath to be taken by any Person who is ordained or is licensed to a Stipendiary Curacy, or presented, instituted, collated, elected, or licensed to any Benefice, Perpetual Curacy, Lectureship, or Preachership.
23 G. 2. c. 28.	The whole Act.
1 & 2 Vict. c. 106.	Part of Section Eighty-one, beginning with the Words "and in every Case in which Application "shall be made" to the End of the Section.

any other Church, Chapel or place of Publick Worship, until such time as he and they shall openly, publickly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence, the person and persons so offending shall suffer Three months' Imprisonment in the Common Gaol without Bail or Mainprise; and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the Offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day shall be openly, publickly and solemnly Read by some Priest or Deacon, in the Church, Chapel or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached, and that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or Read in the said Churches, or any of them, for or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read: This Act, or any thing herein contained, to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force, for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England* and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches, and the form or manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons*, herein before mentioned to be joined and annexed to this Act; and shall be applied, practised and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches, and the form and manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons*, shall at the costs and charges of the Parishioners of every Parish-Church and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feast-day of Saint *Bartholomew* in the year of our Lord One thousand six hundred sixty and two; upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish or Chapelry, Cathedral Church, College and Hall, making default therein. 26

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, Saint *David's*, *Asaph*, *Bangor* and *Landaff*, and their Successors, shall take such order among themselves, for the souls' health of the Flocks committed to their charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *British* or *Welsh* Tongue; and that the same so Translated, and being by them, or any three of them at the least, viewed, perused and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease, in the said respective Dioceses and places in *Wales*, where the *Welsh* is commonly spoken or used, before the First day of *May* One thousand six hundred sixty-five; and That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and That the said Bishops and their Successors, or any Three of them at the least, shall set and appoint the price for which the said Book shall be sold: And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had by force of this Act, before the First day of *May* One thousand six hundred sixty and four, and the same Books to remain in such convenient places within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood. 27

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted 28

In the 2nd year of Edward the Sixth a Prayer Book was established by Stat. 2 and 3 Edw. VI. c. 1. This act was not printed with the Prayer Book. The second Prayer Book of Edw. VI. was established by Stat. 5 and 6 Edw. VI. c. 1, s. 5, in which the revision of the former book is announced, and ascribed rather to the curiosity of ministers and mistakers than to any other worthy cause; the Form of Making and Consecrating of Archbishops, Bishops, Priests and Deacons is added, and declared to be of the same force as the Book of Common Prayer. This act was printed with the edition of the Prayer Book in 1552. A Prayer Book was likewise established by Stat. 1 Eliz. c. 2. But the regulations made in the several acts of uniformity for the establishing of the several respective Books are enforced by Stat. 13 and 14 Car. II. c. 4, s. 24, by which it was enacted "that the several good laws and statutes of the realm, which have been formerly made and are now in force for the uniformity of prayer and administration of the sacraments, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said book hereintofore mentioned to be joined and annexed to this act, and shall be applied, practised, and put in use for the punishing of all offences contrary to the said laws with relation to the book aforesaid and no other." By the same statute a true printed copy of this Book of Common Prayer is to be procured for every parish church, chapelry, cathedral church, college and hall, at the cost of the parishioners, and a fine of £3 a month levied for neglect.

In Kemp *v.* Wilkes, Sir John Nichol gave this useful summary. The Book of Common Prayer, and therefore the rubric contained in the Book of Common Prayer, has been confirmed by parliament. Anciently and before the Reformation, various liturgies were used in this country, and it should seem as if each bishop might in his own particular diocese direct the form in which the public service was to be performed; but after the Reformation, in the reigns of Edward the Sixth and Queen Elizabeth, acts of uniformity passed, and those acts of uniformity established a particular liturgy to be used throughout the kingdom. King James the First made some alteration in the Liturgy, particularly, as it will be necessary to notice, in this matter of baptism. Immediately upon the Restoration, the Book of Common Prayer was revised. An attempt was then made to render it satisfactory both to the Church itself and to those who dissented from the Church, particularly to the Presbyterians; and for that purpose conferences were held in the Savoy: but the other party requiring an entire new liturgy on an entire new plan, the conference broke up without success. The Liturgy was then revised by the two houses of convocation: it was approved by the king; it was presented to the parliament, and an act was passed confirming it in the 13 and 14 Car. II., being the last act which was passed upon the subject; and so it stands confirmed to this day, except so far as any alteration may have been produced by the Toleration Act or by any subsequent statutes. The rubric then or the directions of the Book of Common Prayer form a part of the statute law of the land. STEPHENS' *Laws relating to the Clergy*, Vol. II. 1079—80.

OF THE PREFACE, &c.

THIS Preface was prefixed in 1662; its composition is ascribed to Sanderson, Bishop of Lincoln.

Of the Revision under Elizabeth.

Elizabeth ascended the throne on the 17th Nov. 1558. In the December following a committee was privately appointed to review the Edwardine Service Books and to prepare a new Book for the Queen's approval. The committee consisted of Bill, afterwards dn of Westminster, Parker, afterwards archbp of Canterbury, May, afterwards archbp elect of York, Cox, afterwards bp of Ely, Whitehead, who is said by Anthony Wood to have refused the archbishopric of Canterbury when it was offered to him by Queen Elizabeth, Grindal, afterwards bp of London, and Pilkington, afterwards bp of Durham, with Sir Thos. Smith as President. In consequence of the illness of Parker, Guest, afterwards bp of Rochester, was called in. From a paper submitted by him to Sir Wm. Cecil, the Queen's Secretary, we gather that the committee not only gave the preference

by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales* shall at their proper costs and charges, before the twenty-fifth day of *December* One thousand six hundred sixty-two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court, as needs shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint, under the Great Seal of *England*, for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any Three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them, so exemplified under the Great Seal of *England* as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the King's Professor of Law within the University of *Oxford*, for or concerning the Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the place of the same King's Professor for the time being by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord One thousand five hundred sixty-two, for the avoiding of diversities of Opinions, and for establishing of consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious and ungodly: And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, We decree all such to be rightly, orderly and lawfully Consecrated and Ordered.*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to Subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; anything in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of *England*, together with the form and manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God One thousand six hundred sixty and two.

to Edward's second book, but even advanced still farther in the new path, leaving it optional with the communicants to receive the elements either standing or kneeling. The sympathies of the Queen, however, were with Edward's First Book; and under her influence, as it is thought, the advance was stayed and even some steps were retraced. These alterations of Edward's Second Book, which will be found noted in their proper places, were probably made before the Book was submitted to Parliament; for the bill enforcing it passed rapidly through the two houses, having been read a first time in the Commons on the 18th April 1559, a second time on the 19th, and a third time on the 20th. On the 25th April it was sent to the Lords, where it was read a first time on the 26th, a second time on the 27th. On the 28th it was read a third time and passed, all the bps in the house voting against it. The act enjoined that the revised Book should come into use on the 24th June 1559. The 26th section of the Act authorized the Queen, under certain circumstances, to make additions to the Prayer-book. In the exercise of this power she put forth a new calendar in 1561 and made a few verbal alterations.

Of the Revision under James I.

James succeeded Elizabeth on the 26th March 1603; and in the month of April received a petition from the Puritans, praying for further reforms in the Church. This petition, from the number of names attached to it, was called the Millenary petition. The king was willing to consider the prayer of the petitioners, and seems indeed to have welcomed such an opportunity for the display of his polemical powers. He published a proclamation on the 24th Oct., in which he announced that he had intended to hold a consultation respecting the state of the Church on the 1st of Nov., but was compelled by the prevalence of the plague to defer it till after Christmas. Accordingly he summoned representatives of the Church and of the Puritans to meet him at Hampton Court on the 14th Jan. 1604. The Church was represented by the archbp of Canterbury, the bps of London, Durham, Winchester, Worcester, St David's, Chichester, Carlisle, and Peterborough; the dn of the chapel royal and six other deans, with Drs Field and King. For the Puritans there appeared Drs Reinolds and Sparkes, and Messrs Knewstubs and Chaderton. The chief points objected to were confirmation, the cross in baptism, the surplice, private baptism, kneeling at the communion, reading of the Apocrypha, and subscription to the Prayer-book and Articles. The king took a very active part in the conference, and ruled, on the whole, against the Puritans. It was agreed, however, that a few alterations, or rather enlargements and explanations, should be made: and they were authorized by letters patent published the 9th Feb. 1604, as *explanations*, so bringing them, as it was supposed, within the scope of the 1st Eliz. c. 2, s. 26.

Of the Revision under Charles II.

A few weeks after the restoration of Charles II. certain Presbyterian ministers presented an address to him, praying for a new form of Common Prayer, or at least a revision and effectual reform of the old form. The Church party, while contending for the preservation of the Prayer-book in its integrity, were willing to have it reviewed. Accordingly, on March 25th, 1661, a royal warrant was issued, appointing twelve bishops and twelve presbyterian divines, with nine other divines on each side as assistants, a Commission to advise upon and review the Book of Common Prayer. The Commission met for the first time on April 15th, at the Savoy, whence the title Savoy Conference, when the Presbyterians were called on to deliver in their exceptions to the book and to specify the additions which they desired. They did so at some length. They objected to the baptismal office, to the use of the surplice, and to kneeling at the receiving of the holy communion. One of their proposals was that the Litany should be changed into one long solemn prayer, another that the minister should be allowed to omit part of the public prayer at his discretion, another that the repetitions and responsals of the clerk and people and the alternate reading of the psalms and hymns should be laid aside. They further proposed that the minister should have full power to admit or repel communicants. The self-sufficiency, not to say arrogance, which these objections and requirements manifest, marked the whole of their conduct. The consequence was just such as might have been expected. The fierce and captious spirit of the Presbyterians made the Church divines still more unyielding, so that the conference between them ended July 25th, 1661, "without

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued: and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences; whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of

any accommodation," the commissioners agreeing to report to the King: "That the Church's welfare, that unity and peace, and his majesty's satisfaction, were ends, upon which they were all agreed; but as to the means they could not come to any harmony."

Meanwhile the Convocation, which had assembled May 8th, 1661, was not idle. They drew up a form of prayer for the 29th of May, and also an office for the baptism of adults. After some adjournments Convocation reassembled on Nov. 21st, when, in obedience to the king's letters directing a revision of the Prayer-book, Cosin, bp of Durham, Wren, bp of Ely, Skinner, bp of Oxford, Warner, bp of Rochester, Henchman, bp of Salisbury, Morley, bp of Worcester, Sanderson, bp of Lincoln, and Nicholson, bp of Gloucester, were appointed a committee for that purpose. The work seems to have been already done: for on Nov. 23rd a portion of the corrected Prayer-book was delivered to the prolocutor; and the whole business was completed by Dec. 20th, when the revised book was adopted and subscribed.

On Nov. 22nd the King wrote to the Archbishop of York, authorizing the northern Convocation to review the Prayer-book. His letter was sent the next day by the prelates of the northern province, who were then in London, to the prolocutor of York, with a request that proxies should be forthwith appointed to represent the lower house of the northern Convocation in the Convocation of Canterbury. Such proxies were appointed on Nov. 30th. They assented to the revised book. And the book, thus adopted by the bishops and the whole clergy, was presented to the King, who, having confirmed it under the great seal, sent it with a royal message to Parliament, Feb. 25th, 1662. The Act of Uniformity, enforcing its use, received the royal assent on the 19th May, 1662. The revised Book came into use on the 24th Aug. 1662.

CONCERNING THE SERVICE OF THE CHURCH.

This matter was in 1549 and subsequent editions until 1662 styled The Preface. The substance of it is taken from the Preface to the Breviary of Cardinal Quignon, in which the same arguments for revision are used, reading of Scripture is commanded, and frequent interruption by Versicles, Responsories, &c. deprecated. A weekly arrangement of the Psalter is there given.

The Breviary of Cardinal Quignon was composed under the encouragement of Pope Clement VII. Lessons from Holy Scripture were introduced at such length that the greater part of the old and the whole of the New Testament were read in the course of the year, while the offices of ordinary and of feast days were nearly equalized in length: the arrangement of the psalms in the different hours was altered; the capitula and responsories or verses of Scripture, which had been introduced for the use of choral service, were omitted; and the office in honour of the Virgin was suppressed, together with many false legends of the Saints. This Breviary was published in 1536 and 1537 with a dedication to pope Paul III. whose Bull, permitting its use instead of the Roman and other Breviaries, on condition of obtaining special faculties from the Papal See, was prefixed. It went through many successive editions, and was extensively used in the Western Church till the publication of a new revision of the Roman Breviary, under the auspices of pope Pius V., in 1568, when it was abrogated by the Papal Bull prefixed to that Breviary, together with all other Breviaries which had been composed within the preceding two hundred years. The reform of Cardinal Quignon was not carried so far as to translate the Service into the vernacular language.

The hours of Prayer received in the English and other western churches before the Reformation were seven in number, viz. matins, the 1st, 3rd, 6th, 9th hours, vespers, and compline.

Matins were originally divided into two parts, Nocturn and Matin lauds. Nocturnal service arose as a necessity in time of persecution; it was continued from choice. The midnight and early morning service were united and called Matins.

Prime or the 1st hour service was first appointed as an hour of prayer in the monastery of Bethlehem about the time of Cassian at the beginning of the 5th century.

The 3rd, 6th, and 9th hours are mentioned as times of prayer in the 2nd and 3rd centuries; but public worship appropriate to them does not seem to have been customary before the 5th century. Vespers or evening service is of the most primitive antiquity.

Compline or *completorium* was held late in the evening. It was first introduced by Benedict in the 6th century.

Although special services had been appointed for certain hours, the observation of the separate times of prayer was not

holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use.

general at the time of the Reformation, nor had these ever become a system of joint public worship for ministers and people.

Synodals were constitutions, made in the diocesan or provincial synods, which were frequently ordered to be rehearsed in parish churches.

This preface underwent some alterations in 1662. The preface of 1549 had after, "It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy," "Furthermore, by this order, the curates shall need none other books for their public service, but this book and the Bible; by the means whereof the people shall not be at so great charge for books, as in times past they have been." The paragraph too, containing the references to the Uses, concluded with the words: "And if any would judge this way more painful, because that all things must be read upon the book, whereas before by the reason of so often repetition, they could say many things by heart; if those men will weigh their labour with the profit in knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof." Both these passages were omitted in 1662. The appeal to the Archbishop was added in 1552.

The injunction to Priests and Deacons to say daily the Morning and Evening Prayer was introduced in 1552. Before the Reformation the clergy were obliged to recite the Canonical Hours either publickly or privately. The exception then and until 1604 was worded, 'except they be letted by preaching, studying of divinity, or by some other urgent cause.' In the Scotch Prayer-book it ran '. . . . by some urgent cause. Of which cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the judge and allower.'

In 1549 the obligation to say daily prayer is expressly confined to those who minister in cathedral, collegiate or parish churches, or in annexed chapels. The direction to say prayer in the church or chapel, where the Curate ministers, was added in 1552.

OF CEREMONIES, &c.

In 1549 this explanation is placed after the Commination Service. In 1552 it assumed its present position.

Of Edward's First and Second Prayer-books.

Edward's First Prayer-book came into use on Whitsunday (June 9th), 1549. The Act of Parliament enforcing it was passed Jan. 15, 1549. Who its editors were is not known; but it is supposed that their names are to be found among the following: Cranmer, archbp of Canterbury, Goodryke, bp of Ely, Holbeach, bp of Lincoln, Ridley, bp of Rochester, May, dn of St Paul's, Taylor, dn (afterwards bp) of Lincoln, Haines, dn of Exeter, Robertson, dn of Durham, Redman, mr of Trinity College, Cambridge, and Cox, afterwards bp of Ely.

Whether or not Edward's First Prayer-book received synodical sanction is a disputed point. Those who contend for such sanction allege the message of King Edward to the Devonshire rebels (July 8, 1549), in which he is made to say, "whatsoever is contained in our book, is by our parliament established, by the whole clergy agreed, yea by the bishops of the realm devised" (Fox, *Acts and Mon.* II. 1270); and the letter of the King to bp Bonner (July 23, 1549), in which the council make him say, "after great and serious debating and long conference of the bishops, and other grave and well learned men in the holy Scriptures, one uniform order for common prayers and administration of the sacraments hath been and is most godly set forth, not only by the common agreement and full assent of the nobility and commons of the late session of our late parliament, but also by the like assent of the bishops in the same parliament, and of all others the learned men of this our realm in their synods and convocations provincial" (Fox, *Acts and Mon.* II. 1266). On the other hand it is contended, that Fox makes no mention of the book having been submitted to Convocation, but speaks of it as set forth and delivered to the King by "the Archbishop of Canterbury with certain of the best learned and discreet bishops and other learned men," and by him forthwith admitted to Parliament; that the Act of Parliament enforcing the book speaks of it in the same way, making no mention of Convocation; and that Heylin, who wrote before the records of Convocation were destroyed by the fire of London, and who appears to have examined them diligently, notices

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, "Let all things be done among you," saith Saint Paul, "in a seemly and due order:" the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline

the allegation "that neither the undertaking was advised, nor the book itself approved, in a synodical way, by the bishops and clergy," and admits its truth.

The first Prayer-book did not satisfy that section of English Churchmen, which sympathized with the Swiss Reformers, and which, even in 1550, seems to have been in the ascendant at court. Their dissatisfaction was loudly expressed; and they succeeded in winning over the king, or rather his chief advisers, to their views. Accordingly a revision of the book was determined on, which was entrusted to Cranmer, with some others whose names are not known. The criticisms of the foreigners, Martin Bucer and Peter Martyr, Regius Professors of divinity at Cambridge and Oxford, were invited and given freely: and their objections were, for the most part, either anticipated or allowed by Cranmer and his assistants; so that many important changes were made. The result of the revision was the second Prayer-book.

Edward's Second Prayer-book was put forth by authority of Parliament, April 6, 1552, and came into use 1st Nov. 1552. It is generally admitted that the second book was not submitted to Convocation.

On this subject of synodical sanction it is to be noted that, before the Reformation, the assent of Convocation does not appear to have been thought necessary for the putting forth of forms of prayer. It seems, as has been stated on p. 17, "as if each bishop might in his own particular diocese direct the form in which the public service was to be performed."

OF THE READING OF THE PSALTER.

Until 1604 inclusive the succession of Psalms for February was appointed to commence on the last day of January and end on the 1st day of March. In the Scotch Prayer-book our present practice was enjoined.

Concerning Leap Year it was noted, until the last revision, that on the 25th day of February, which is counted for two days, neither Psalm nor Lesson should alter.

The direction to use the Doxology at the end of every Psalm and of each portion of the 119th Psalm was introduced here in 1662. For the history of its use *see p.* 227

The rubric before the Te Deum has stood as now from 1549.

For the difference between the division of the Hebrews and the Vulgate division *see p.* 245.

OF THE READING OF THE REST OF HOLY SCRIPTURE.

The lessons in the Unreformed offices were in general very short. The matins lessons, the longest selections, do not average more than three verses each.

In the admonition to all ministers ecclesiastical, prefixed to the second Book of Homilies in 1574, the following discretion is allowed: "Where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holy Days which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand."

In 1604 the following directions were introduced. "... So oft as the first chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at (*The birth of Jesus Christ was on this wise, &c.*).

"And the third chapter of Saint Luke's Gospel shall be read unto (*So that he was supposed to be the Son of Joseph, &c.*)."

The second paragraph of "The Order," which assumed its present form in 1871, was till then, "The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts." The fourth, fifth, seventh, and eighth paragraphs were added in 1871.

in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable feasts, which are not in the Calendar, and the immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the Table,) the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note, that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered.

THERE is no table of Proper Lessons and Psalms in Edward's First Prayer-book (1549), but the Proper Lessons and Psalms are attached to the respective Sundays and Holy-days, to which they are appropriated, under the head of "The Introits, Collects, Epistles, and Gospels, &c.—with Proper Psalms and Lessons for divers Feasts and Days." The only Sundays, for which Proper Lessons were appointed, were Easter-day, Whitsunday, and Trinity Sunday. Some of the Holy-days had Proper First Lessons and some Proper Second Lessons assigned to them. The only Proper Lesson from the Apocrypha was that for All Saints' day.

In 1559 the first regular table of Sunday Lessons was put forth. It is almost identical with that put forth in 1662. The Apocryphal Proper Lessons for Holy-days were added in 1559.

The custom of reading Holy Scripture in the service of the Church prevailed from the very first. "Justin Martyr says that the writings of the Prophets and Apostles were read in the Congregation on Sunday. In the 4th century the Psalmody, which formed a large portion of the service, was ordered not to be continuous but to be mingled with reading. In the Gallican Church, in the fifth century, the Psalms were sung between the reading of the Lessons: and four lessons were read in an appointed order from the books of Moses, the Prophets, the Gospels, and the Epistles. After the sixth century many of the Western Churches read three, five, seven, or nine lessons. In the English Church there were either three or nine lections in the nocturns and matins: but these were generally very short, some consisting only of a few verses of Scripture, and some being short extracts from Expositions or Homilies of the Fathers, or Lives of the Saints. Hence although the Lessons were numerous, but little Scripture was read; and that small portion was interrupted by anthems." PROCTER.

"Cassian (A.D. 424) says, in Egypt, after the singing of the Psalms, they had two Lessons read, one out of the Old Testament, and the other out of the New. Only on Saturdays and Sundays and the fifty days of Pentecost they were both out of the New Testament, one out of the Acts of the Apostles or the Epistles, and the other out of the Gospels. The author of the Constitutions (before A.D. 325) speaks of four Lessons, two out of Moses and the Prophets, besides the Psalms, and then two out of the Epistles or Acts of the Apostles and the Gospels. Again he mentions the reading of the Prophets on Sundays. And in another place, the Law and the Prophets, the Psalms and the Gospels. And again, the Law and the Prophets, and the Epistles, and the Acts, and the Gospels... In like manner Chrysostom (A.D. 398) reproving some, who were very negligent at Church, says, Tell me what Prophet was read to-day, what Apostle? implying that the one was read as well as the other. Particularly he tells us that the Book of Genesis was always read in Lent... St Basil (A.D. 370), in one of his Homilies upon baptism in Lent, takes notice of the several Lessons that were read that day, besides the Psalms, whereof one was out of the 1st of Isaiah, the second out of Acts ii, and the third out of Matthew xi.... Maximus Taurinensis (A.D. 422), in one of his Homilies upon the Epiphany, says the Lessons were out of Isaiah lx. Matthew ii. and John i. for that Festival..... In the French Churches there is still more evidence for the practice: for Cæsarius Arelatensis (A.D. 500), in one of his Homilies cited by Mabillon, uses this argument to the people, why they should stay the whole time of Divine Service, because the Lessons were not so properly called *Missa* or Divine Service, as was the oblation or consecration of the body and blood of Christ: for they might read at home, or hear others read the Lessons, whether out of the Prophets, or Apostles, or Evangelists; but they could not hear or see the consecration any where else but only in the house of God.... And in the old *Lectionarium Gallicanum*, published by Mabillon, there is always a Lesson out of the Old Testament before the Epistle and Gospel; and on the *Sabbatum Sanctum*, or Saturday before Easter, there are no less than twelve Lessons appointed out of Genesis, Exodus, Joshua, Isaiah, Ezekiel, Daniel and Jonah, beside the Epistle and Gospel which follow after. It farther appears from the Canons of the Council of Laodicea (A.D. 361), and the third Council of Carthage (A.D. 397), that all the books of the Old Testament were then read in the Church, as well as the New." BINGHAM.

"The next observation to be made is upon their method of reading the Scriptures, which seems always to be done by some rule, though this might vary in different churches. St Austin (A.D. 398) tells us there were some Lessons so fixed and appropriated to certain times and seasons, that no others might be read in their stead.... All the time between Easter and Pentecost, he says, they read the Acts of the Apostles. This last particular is frequently mentioned by St Chryso-

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.
Sundays of Advent.		
The First	Isaiah 1	Isaiah 2
Second	— 5	— 24
Third	— 25	— 26
Fourth	— 30	— 32
Sundays after Christmas.		
The First	Isaiah 37	Isaiah 38
Second	— 41	— 43
Sundays after Epiphany.		
The First	Isaiah 44	Isaiah 46
Second	— 51	— 53
Third	— 55	— 56
Fourth	— 57	— 58
Fifth	— 59	— 64
Sixth	— 65	— 66
Septuagesima	Genesis 1	Genesis 2
Sexagesima	— 3	— 6
Quinquagesima	9 *to v.* 20	— 12
LENT.		
First Sunday	19 *to v.* 30	Genesis 22
Second	— 27	— 34
Third	— 39	— 42
Fourth	— 43	— 45
Fifth	Exodus 3	Exodus 5
Sixth		
First Lesson	— 9	— 10
Second Lesson	Matth. 26	Heb. 5 *to ver.* 11
Easter Day.		
First Lesson	Exodus 12	Exodus 14
Second Lesson	Romans 6	Acts 2*v.*22
Sundays after Easter		
The First	Numb. 16	Numb. 22
Second	— 23, 24	— 25
Sundays after Easter.		
Third	Deuter. 4	Deuter. 5
Fourth	— 6	— 7
Fifth	— 8	— 9
Sunday after Ascension Day.	Deuter. 12	Deuter. 13
Whit-Sunday.		
First Lesson	16 *to v.* 18	Isaiah 11
Second Lesson	Ac. 10 *v.* 34	Acts 19. *to ver.* 21
Trinity Sunday.		
First Lesson	Genesis 1	Genesis 18
Second Lesson	Matth. 3	1 John 5
Sundays after Trinity.		
The First	Joshua 10	Joshua 23
Second	Judges 4	Judges 5
Third	1 Sam. 2	1 Sam. 3
Fourth	— 12	— 13
Fifth	— 15	— 17
Sixth	2 Sam. 12	2 Sam. 19
Seventh	— 21	— 24
Eighth	1 Kings 13	1 Kings 17
Ninth	— 18	— 19
Tenth	— 21	— 22
Eleventh	2 Kings 5	2 Kings 9
Twelfth	— 10	— 18
Thirteenth	— 19	— 23
Fourteenth	Jerem. 5	Jerem. 22
Fifteenth	— 35	— 36
Sixteenth	Ezekiel 2	Ezekiel 13
Seventeenth	— 14	— 18
Eighteenth	— 20	— 24
Nineteenth	Daniel 3	Daniel 6
Twentieth	Joel 2	Micah 6
Twenty-first	Habak. 2	Proverbs 1
Twenty-second	Proverbs 2	— 3
Twenty-third	— 11	— 12
Twenty-fourth	— 13	— 14
Twenty-fifth	— 15	— 16
Twenty-sixth	— 17	— 19

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.
St. Andrew	Prov. 20	Prov. 21
St. Thomas	— 23	— 24
Nativity of Christ.		[*to ver.* 17
First Lesson	Isai. 9. *to v.* 8	Isai. 7 *ver.* 10
Second Lesson	Luke 2 *to ver.* 15	Titus 3 *ver.* 4 *to ver.* 9
St. Stephen.		
First Lesson	Prov. 28	Eccles. 4
Second Lesson	Acts 6 *v.* 8 & ch. 7 *to v.* 30	Acts 7 *v.* 30 *to ver.* 55
St. John, Evan.		
First Lesson	Eccles. 5	Eccles. 6
Second Lesson	Revel. 1	Revel. 22
Innocents' Day.	Jer. 31 *to ver.* 18	Wisdom 1

stom (A.D. 398)... Cassian (A.D. 424) says the same order was observed among the Egyptians, and it appears from the ancient *Lectionarium Gallicanum*, that it was so in the French Churches...(Chrysostom) preached two whole Lents upon the book of Genesis, because it was then read of course in the Church.... It appears farther from St Ambrose (A.D. 374), that the books of Job and Jonah were both read in the Passion Week... And that this was an ancient rule of the Church appears from Origen's (A.D. 230) comment upon Job... St Chrysostom in one of his Homilies upon the Gospel of St John, which he was then expounding, advises his auditors to read at home, in the week-days before, such portions of the Gospel as they knew were to be read and expounded on the Lord's day following in the Church: which implies some certain rule and order. So that though we have not any complete *Lectionarium*, or Calendar of Lessons now remaining, yet we are sure their reading of Scripture was some way methodised and brought under rule, especially for the greater solemnities and festivals of the Church. The first Calendar of this kind is thought by some to be Hippolytus' *Canon Paschalis*" (A.D. 220). (The Paschal Canon of Hippolytus is now admitted to have been an Easter cycle). "There goes also under the name of St Jerome a book called his *Comes* or *Lectionarium;* but critics of the best rank reckon this a counterfeit, and the work of a much later writer because it mentions Lessons out of the Prophets and Old Testament, whereas in St Jerome's time, as we have noted before, there were no Lessons read besides Epistles and Gospels in the Church of Rome. However, some time after there were several books of this kind composed for the use of the French churches. Sidonius Apollinaris says, Claudianus Mamercus made one for the Church of Vienne A.D. 450. And Gennadius says, Musæus made another for the Church of Marseilles about the year 458. But both these are now lost, and the oldest of this kind is the *Lectionarium Gallicanum*, which Mabillon lately (A.D. 1685) published from a manuscript, which he judges by the hand to be above a thousand years old..... But though we have no more ancient calendar now remaining, yet the authorities alleged before do indisputably evince the thing itself, that the Lessons of Scripture were generally appropriated to times and seasons, according as the festival required." BINGHAM.

In the *Lectionarium Gallicanum* there are Lessons appointed for Matins as well as for Mass.

"The first Lessons appointed for Sundays form a distinct yearly course of selected chapters from the Old Testament. These are taken from Isaiah during Advent and Epiphany: Genesis is commenced on Septuagesima Sunday, which is the first step in the preparation for Lent, and when the Sundays begin to be reckoned with reference to the coming Easter.... The selections then proceed through the historical and prophetical books, the Book of Proverbs being reserved for the concluding Sundays after Trinity. Another course is provided for Holy-days: proper chapters are appointed, usually for the first and second Lessons, which are suited to the Commemoration, either prophetical of it, or if possible relating to the history of it: the Lessons appointed for Saints' days are mostly taken from the Books of Proverbs and Ecclesiastes, or from the apocryphal Books of Ecclesiasticus and Wisdom." PROCTER.

¶ A new Table of Lessons was put forth in 1871; but the use of the old Table of 1662 was permitted till the 1st of January, 1879.

¶ The Calendar with the new Table of Lessons is placed in this book immediately after the Calendar with the Table of Lessons of 1662.

¶ The remarks on the appointment of the Proper Lessons for Holy-Days, in the following notes on the Calendar, refer to the Table of Lessons of 1662.

¶ The Proper Psalms for Ash Wednesday and Good Friday were added in 1662. The rest come down from 1549, except that then the morning psalms for Whitsunday were Pss. 48, 67, 145.

"The Church had not only proper Lessons, but proper Psalms read upon greater festivals, suited to the occasion. ...For St Austin (A.D. 398) plainly informs us, that the 22nd Psalm was always read upon the day of our Saviour's Passion in the African Church." BINGHAM.

	MATTINS.	EVENSONG.
Circumcision.		[*ver.* 12
First Lesson.....	Genesis 17	Deuter. 10
Second Lesson...	Romans 2	Colos. 2
Epiphany.		
First Lesson.....	Isaiah 60	Isaiah 49
Second Lesson...	Luke 3 *to* *ver.* 23	John 2 *to* *ver.* 12
Conversion of St. Paul.		
First Lesson.....	Wisdom 5	Wisdom 6
Second Lesson...	Acts 22 *to* *ver.* 22	Acts 26
Purification of the Virgin Mary.....	Wisdom 9	Wisd. 12
St. Matthias.....	Wisd. 19	Ecclus. 1
Annunciation of our Lady	Ecclus. 2	Ecclus. 3
Wednesday before Easter.		
First Lesson.....	Hosea 13	Hosea 14
Second Lesson...	John 11 *ver.* 45	
Thursday before Easter.		
First Lesson.....	Daniel 9	Jerem. 31
Second Lesson...	John 13	
Good Friday.	[*ver.* 20	
First Lesson.....	Gen. 22 *to*	Isaiah 53
Second Lesson...	John 18	1 Peter 2
Easter Even.		
First Lesson.....	Zechar. 9	Exodus 13
Second Lesson...	Luke 23 *ver.* 50	Hebr. 4
Monday in Easter Week.		
First Lesson.....	Exodus 16	Exodus 17
Second Lesson...	Matth. 28	Acts 3
Tuesday in Easter Week.		
First Lesson.....	Exodus 20	Exodus 32
Second Lesson...	Luke 24 *to* *ver.* 13	1 Cor. 15

	MATTINS.	EVENSONG.
St. Mark	Ecclus. 4	Ecclus. 5
St. Philip and St. James.		
First Lesson.....	Ecclus. 7	Ecclus. 9
Second Lesson...	John 1. *v.* 43	
Ascension Day.		
First Lesson.....	Deut. 10	2 Kings 2
Second Lesson...	Luke 24 *ver.* 44	Ephes. 4 *to* *ver.* 17
Monday in Whitsun Week.	[*ver.* 10	[16 *to v.* 30
First Lesson.....	Gen. 11 *to*	Num. 11 *v.*
Second Lesson...	1 Cor. 12	1 Cor. 14 *to* *ver.* 26
Tuesday in Whitsun Week.	[*ver.* 18	
First Lesson.....	1 Sam. 19	Deuter. 30
Second Lesson...	1 Thess. 5 *v.* 12 *to v.* 24	1 John 4 *to* *ver.* 14
St. Barnabas.		
First Lesson.....	Ecclus. 10	Ecclus. 12
Second Lesson...	Acts 14	Acts 15 *to* *ver.* 36
St. John Baptist		
First Lesson.....	Malachi 3	Malachi 4
Second Lesson...	Matth. 3	Matth. 14 *to ver.* 13
St. Peter.		
First Lesson.....	Ecclus. 15	Ecclus. 19
Second Lesson...	Acts 3	Acts 4
St. James.....	Ecclus. 21	Ecclus. 22
St. Bartholomew	—— 24	—— 29
St. Matthew.....	—— 35	—— 38
St. Michael.		[*ver.* 5
First Lesson.....	Genesis 32	Daniel 10
Second Lesson...	Acts 12 *to* *ver.* 20	Jude *ver.* 6 *to ver.* 16
St. Luke	Ecclus. 51	Job 1
St. Simon and St. Jude.....	Job 24, 25	Job 42
All Saints.	[*ver.* 10	[*ver.* 17
First Lesson.....	Wisd. 3 *to*	Wisd. 5 *to*
Second Lesson...	Heb. 11 *v.* 33 & ch. 12 *to v.* 7	Rev. 19 *to* *ver.* 17

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.
Christmas Day.	Psalm 19	Psalm 89
.....	—— 45	—— 110
.....	—— 85	—— 132
Ash-Wednesday	Psalm 6	Psalm 102
.....	—— 32	—— 130
.....	—— 38	—— 143
Good Friday....	Psalm 22	Psalm 69
.....	—— 40	—— 88
.....	—— 54	

	MATTINS.	EVENSONG.
Easter Day.....	Psalm 2	Psalm 113
.....	—— 57	—— 114
.....	—— 111	—— 118
Ascension Day.	Psalm 8	Psalm 24
.....	—— 15	—— 47
.....	—— 21	—— 108
Whit-Sunday...	Psalm 48	Psalm 104
.....	—— 68	—— 145

Lessons for the Feast of the *Circumcision* are appointed in a Gallican Lectionary, to which Mabillon assigns a date not later than A.D. 685. See note on the Collect for the day. The present Proper Lessons were appointed in 1549.

The Feast of the *Epiphany* is mentioned by Augustine. See note on Collect. The present Proper Lessons were appointed in 1549.

Lucian, Priest and Martyr, is said to have been a noble Roman, who was sent by Fabian, Bishop of Rome, as a missionary to Gaul A.D. 250. He fixed his abode at Beauvais. He was martyred A.D. 290. In the Parisian Breviary he is called the "Apostle of Beauvais."

Hilary, Bishop and Confessor, born at Poitiers in Gaul, of heathen parents, was consecrated Bishop of Poitiers about A.D. 350. He stoutly upheld the Catholic faith against the Arians, through whose influence he was banished to Phrygia A.D. 356. After A.D. 360 he was permitted to return to his diocese, where he died A.D. 368. The *Te Deum* is by some attributed to him. See notes on Te Deum, p. 63.

Prisca, Virgin and Martyr, is said to have been a Roman lady who suffered under the Emperor Claudius. The general opinion is that this Claudius was the second of the name, and that the date of the martyrdom was about A.D. 270.

Fabian, Bishop and Martyr, was Bishop of Rome from A.D. 236 to A.D. 250. He suffered under the Emperor Decius.

Agnes, Virgin and Martyr, was a young Roman lady of noble family. She suffered under Diocletian about A.D. 305. Augustine mentions her festival. She is commemorated by name in the Canon of the Roman Mass.

Vincent, Deacon and Martyr, a Spanish Deacon, was born in Arragon. He suffered in the Diocletian persecution A.D. 304. His Acts, which are considered authentic, were publicly read in the Church of Hippo in the time of Augustine.

The observance of a Festival in honour of the *Conversion of St Paul* is not of great antiquity. See note upon the Collect. The second Lessons were appointed in 1549, the first in 1559.

King Charles, Martyr, was beheaded in 1649. Six churches in England are named in his honour. These are, one at Falmouth, two at Plymouth, one at Tonbridge Wells, the Church of Peak Forest, Derbyshire, and of Newtown in Wem, Salop.

The names of Lucian, Hilary, Prisca, Fabian, Agnes, Vincent were first placed in the reformed Calendar at the revision of 1561. The designations of the persons commemorated were added in 1662.

The observance of the Feast of the *Purification* dates, according to some, from the time of the Emperor Justin; according to others, from the time of his successor Justinian, A.D. 542. See note on the Collect. The Proper Lessons were appointed in 1559.

Blasius, Bishop and Martyr, was Bishop of Sebaste, a city of Cappadocia. He suffered, according to some, in the Diocletian persecution, at the beginning of the fourth century; according to others, under Licinius, A.D. 316.

Agatha, Virgin and Martyr, was a young Sicilian lady of noble family. She suffered at Catania, in the Decian persecution, A.D. 251. Her name occurs in the Canon of the Roman Mass.

Valentine, Bishop and Martyr, was a priest of the Roman Church. He was put in chains by Claudius II., and after a year's imprisonment at Rome, suffered A.D. 270. His festival was observed before the time of Gregory the Great.

The Festival of *St Matthias, Apostle*, occurs in a Martyrology of the German Church, supposed to be nearly coeval with Gregory the Great. See note on the Collect. Before the Reformation St Matthias' day was kept in Leap-year, on Feb. 25th. In the Prayer-book of 1549 we read: "This is also to be noted, concerning the Leap-years, that the 25th day of February, which in Leap-years is counted for two days, shall in those two days alter neither Psalm nor Lesson; but the same Psalms and Lessons which be said the first day, shall also serve for the second day." Wheatly thinks that this alteration was made in order that the Holy-day might always be kept on the 24th. In the Calendar put forth in 1561 the old practice was resumed, and the following rule, which was inserted in the Prayer-book of 1604, was promulgated: "When the year of our Lord may be divided into four even parts, which is every fourth year, then the Sunday letter leapeth, and that year the Psalms and Lessons which serve for the 23rd day of February shall be read again the day following, except it be Sunday, which hath Proper Lessons of the Old Testament, appointed in the Table serving to that purpose." In 1662 the intercalary day was made the 29th of February, so that St Matthias now must always be kept on the 24th. The present Proper Lessons were appointed in 1559.

The names of Blasius, Agatha, and Valentine were first placed in the reformed Calendar at the revision of 1561. The designations of the persons commemorated were added in 1662.

JANUARY
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	A	*Circumcision.*	.....	.....	.....	.....
2	b	.....	Gen. 1	Matth. 1	Gen. 2	Rom. 1
3	c	.....	—— 3	—— 2	—— 4	—— 2
4	d	.....	—— 5	—— 3	—— 6	—— 3
5	e	.....	—— 7	—— 4	—— 8	—— 4
6	f	*Epiphany.*	.....	.....	.....	.....
7	g	.....	—— 9	—— 5	—— 12	—— 5
8	A	Lucian, Priest & M.	—— 13	—— 6	—— 14	—— 6
9	b	.....	—— 15	—— 7	—— 16	—— 7
10	c	.....	—— 17	—— 8	—— 18	—— 8
11	d	.....	—— 19	—— 9	—— 20	—— 9
12	e	.....	—— 21	—— 10	—— 22	—— 10
13	f	Hilary, Bp. & Conf...	—— 23	—— 11	—— 24	—— 11
14	g	.....	—— 25	—— 12	—— 26	—— 12
15	A	.....	—— 27	—— 13	—— 28	—— 13
16	b	.....	—— 29	—— 14	—— 30	—— 14
17	c	.....	—— 31	—— 15	—— 32	—— 15
18	d	Prisca, Virgin & M.	—— 33	—— 16	—— 34	—— 16
19	e	.....	—— 35	—— 17	—— 37	1 Cor. 1
20	f	Fabian, Bp. & Mart.	—— 38	—— 18	—— 39	—— 2
21	g	Agnes, Virgin & M..	—— 40	—— 19	—— 41	—— 3
22	A	Vincent, D. & Mart.	—— 42	—— 20	—— 43	—— 4
23	b	.....	—— 44	—— 21	—— 45	—— 5
24	c	.....	—— 46	—— 22	—— 47	—— 6
25	d	*Conv. of St. Paul* ...	.....	.....	.....	.....
26	e	.....	—— 48	—— 23	—— 49	—— 7
27	f	.....	—— 50	—— 24	Exod. 1	—— 8
28	g	.....	Exod. 2	—— 25	—— 3	—— 9
29	A	.....	—— 4	—— 26	—— 5	—— 10
30	b	King *Charles*, Mart.	6 *to v.* 14	—— 27	—— 7	—— 11
31	c	.....	—— 8	—— 28	—— 9	—— 12

FEBRUARY
HATH XXVIII DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	d	..... Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	*Purifi. of V. Mary*...	.....	—— 2	.....	—— 14
3	f	Blasius, Bp. & Mart.	—— 12	—— 3	—— 13	—— 15
4	g	.....	—— 14	—— 4	—— 15	—— 16
5	A	Agatha, V. & Mart.	—— 16	—— 5	—— 17	2 Cor. 1
6	b	.....	—— 18	—— 6	—— 19	—— 2
7	c	.....	—— 20	—— 7	—— 21	—— 3
8	d	.....	—— 22	—— 8	—— 23	—— 4
9	e	.....	—— 24	—— 9	—— 32	—— 5
10	f	.....	—— 33	—— 10	—— 34	—— 6
11	g	.....	Levit. 18	—— 11	Levit. 19	—— 7
12	A	.....	—— 20	—— 12	—— 26	—— 8
13	b	.....	Num. 11	—— 13	Num. 12	—— 9
14	c	Valentine, Bp. & M.	—— 13	—— 14	—— 14	—— 10
15	d	.....	—— 16	—— 15	—— 17	—— 11
16	e	.....	—— 20	—— 16	—— 21	—— 12
17	f	.....	—— 22	Lu. 1 *to* 39	—— 23	—— 13
18	g	.....	—— 24	—1 *v.* 39	—— 25	Gal. 1
19	A	.....	—— 27	—— 2	—— 30	—— 2
20	b	.....	—— 31	—— 3	—— 32	—— 3
21	c	.....	—— 35	—— 4	—— 36	—— 4
22	d	.....	Deut. 1	—— 5	Deut. 2	—— 5
23	e	..... Fast.	—— 3	—— 6	—— 4	—— 6
24	f	*St. Matthias*, Apost.	.....	—— 7	.....	Ephes. 1
25	g	.....	—— 5	—— 8	—— 6	—— 2
26	A	.....	—— 7	—— 9	—— 8	—— 3
27	b	.....	—— 9	—— 10	—— 10	—— 4
28	c	.....	—— 11	—— 11	—— 12	—— 5
29	...	.....	—— 13	Matth. 7	—— 14	Rom. 12
...	...	.....	.....	.....	.....	.....
...	...	.....	.....	.....	.....	.....

David, or *Dewi*, *Archbishop*, was grandson of the King of Ceretica, now Cardiganshire. In A.D. 519 he was elected Archbishop of Caerleon. David removed the episcopal chair from Caerleon to Menevia, since called St David's. He is said to have died A.D. 544.

Chad, or *Ceadda*, *Bishop*, was a native of Britain, and educated at Lindisfarne, under St Aidan. In A.D. 666 he was consecrated to the see of York, in the absence of Wilfrid, who had gone to Paris for consecration to that see. On Wilfrid's return Chad resigned York, and was promoted to Lichfield A.D. 670. He died A.D. 673.

Perpetua, *Martyr*, a married lady of Carthage, suffered about A.D. 203. Her festival was observed at Carthage in the time of Augustine. She has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great.

Gregory the Great (*Magnus*), *Bishop*, was born at Rome about A.D. 540. In A.D. 577, seeing some young English slaves exposed for sale at Rome, and learning that England was heathen, he entreated Benedict I., Bishop of Rome, to send missionaries thither, and, when no one would undertake the duty, offered to go himself. He with difficulty obtained permission, but, on his leaving Rome, his loss was so severely felt, that he was almost immediately recalled. In A.D. 590 he succeeded to the see of Rome, and in A.D. 596 sent Augustine, with 40 companions, to evangelize England. He died A.D. 604. Among his most important works were the reform of the Divine offices and the improvement of the music of the Church.

Edward, *King of West Saxons*, son of Edgar, King of England, and Ethelfleda the Fair, was born A.D. 962. In A.D. 975 he succeeded his father on the throne. While visiting his step-mother, Elfrida, at Corfe Castle, A.D. 978, he was murdered by her order. His favour to the monks caused his murder to be esteemed martyrdom.

Benedict, *Abbot*, was born at Norcia, a city of Italy, about A.D. 480. At the age of 16 he left Rome, where he had been sent to study, and shut himself up in a hermitage. Deeming this not lonely enough, he shortly after fled to a cave at Subiaco, a wild part of the country about 40 miles from Rome. About A.D. 529 he left Subiaco and founded the celebrated monastery of Monte Cassino, whence was promulgated the famous rule of St Benedict. He died A.D. 543.

The Festival of the *Annunciation* is at least as old as the Council in Trullo, A.D. 680. See note on the Collect. The Proper Lessons were appointed in 1559.

The names of David, Chad, Perpetua, Gregory, Edward, and Benedict, were first placed in the reformed Calendar in 1561. Their designations were added in 1662.

Richard, *Bishop*, surnamed De Wyche, from a place so called in Worcestershire, where he was born, was brought up at the Universities of Oxford and Paris. In A.D. 1245 he was appointed Bishop of Chichester. Henry III. opposed Richard and confiscated his revenues. Richard died A.D. 1253.

St Ambrose, *Bishop*, was born about A.D. 340, probably at Treves. He studied law and practised as an advocate. About A.D. 373 he was made governor of Northern Italy. Upon the death of Auxentius, Bishop of Milan, who had been a leader of the Arian party, fierce struggles took place at Milan about the election of a new bishop. Ambrose, as governor of the province, interfered, and entered the church where the contest was going on. While he was speaking to the people, in the hope of allaying the excitement, a child, it is said, cried out thrice, "Ambrose is Bishop." The whole multitude took up the cry, and he was unanimously elected. In spite of his remonstrances (he was then only a catechumen), he was forced to yield to the importunity of the people, and, having been baptized, was consecrated A.D. 374. His works are very numerous. He is said to have first introduced the practice of singing hymns in the Divine offices. He died A.D. 397.

Alphege, *Archbishop*, was born of a noble family in Britain about A.D. 954. He was elevated A.D. 984 to the see of Winchester. In A.D. 1006 he was translated to Canterbury. In A.D. 1011 the Danes sacked Canterbury and took the Archbishop prisoner; who, refusing to give them the treasures of the Church for ransom, was, after seven months' captivity, stoned to death by them at Greenwich A.D. 1012.

St George, *Martyr*, (history uncertain), is said to have been of Cappadocia, to have risen high in the army, and to have suffered at Nicomedia about A.D. 303. Gibbon would identify him with the Arian rival of Athanasius massacred by the Alexandrian mob, A.D. 361. Milman thinks that his worship has been traced "up to a period which makes it improbable that so notorious an Arian could be palmed upon the Catholic church as a saint and martyr." St George was first acknowledged as the Patron Saint of England at the Synod of Oxford A.D. 1222.

The festival of *St Mark*, *Evangelist*, is as old as A.D. 730. See note on the Collect. The Proper Lessons were appointed in 1559.

The names of Richard, Ambrose, and Alphege, were first added to the reformed Calendar in 1561. Their designations were added in 1662. St George's name was inserted in black letter in 1552, in red letter in 1559, and again in black letter in 1604. His designation was added in 1662.

MARCH
HATH XXXI DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
				I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
	1	d	David, Archbishop	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	Chad, Bishop	—— 17	—— 13	—— 18	Philip. 1
	3	f		—— 19	—— 14	—— 20	—— 2
	4	g		—— 21	—— 15	—— 22	—— 3
	5	A		—— 24	—— 16	—— 25	—— 4
	6	b		—— 26	—— 17	—— 27	Colos. 1
	7	c	Perpetua, Martyr.	—— 28	—— 18	—— 29	—— 2
	8	d		—— 30	—— 19	—— 31	—— 3
	9	e		—— 32	—— 20	—— 33	—— 4
	10	f		—— 34	—— 21	Joshua 1	1 Thes. 1
	11	g		Joshua 2	—— 22	—— 3	—— 2
	12	A	Gregory, M.B.	—— 4	—— 23	—— 5	—— 3
	13	b		—— 6	—— 24	—— 7	—— 4
	14	c		—— 8	John 1	—— 9	—— 5
	15	d		—— 10	—— 2	—— 23	2 Thes. 1
	16	e		—— 24	—— 3	Judges 1	—— 2
	17	f		Judges 2	—— 4	—— 3	—— 3
	18	g	Edward, King of	—— 4	—— 5	—— 5	1 Tim. 1
	19	A	[West Sax.	—— 6	—— 6	—— 7	—— 2, 3
	20	b		—— 8	—— 7	—— 9	—— 4
14	21	c	Benedict, Abbot	—— 10	—— 8	—— 11	—— 5
3	22	d		—— 12	—— 9	—— 13	—— 6
	23	e		—— 14	—— 10	—— 15	2 Tim. 1
11	24	f		—— 16	—— 11	—— 17	—— 2
	25	g	*Annunciation of*	.....	—— 12	.....	—— 3
19	26	A	[*Virgin Mary.*	—— 18	—— 13	—— 19	—— 4
8	27	b		—— 20	—— 14	—— 21	Titus 1
	28	c		Ruth 1	—— 15	Ruth 2	—— 2, 3
16	29	d		—— 3	—— 16	—— 4	Philemon.
5	30	e		1 Sam. 1	—— 17	1 Sam. 2	Hebr. 1
	31	f		—— 3	—— 18	—— 4	—— 2

APRIL
HATH XXX DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
				I. Lesson.	I. Lesson.	I. Lesson.	II. Lesson.
13	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A		—— 7	—— 20	—— 8	—— 4
	3	b	Richard, Bishop	—— 9	—— 21	—— 10	—— 5
10	4	b	St. Ambrose, Bp.	—— 11	Acts 1	—— 12	—— 6
	5	d		—— 13	—— 2	—— 14	—— 7
18	6	e		—— 15	—— 3	—— 16	—— 8
7	7	f		—— 17	—— 4	—— 18	—— 9
	8	g		—— 19	—— 5	—— 20	—— 10
15	9	A		—— 21	—— 6	—— 22	—— 11
4	10	b		—— 23	—— 7	—— 24	—— 12
	11	c		—— 25	—— 8	—— 26	—— 13
12	12	d		—— 27	—— 9	—— 28	James 1
1	13	e		—— 29	—— 10	—— 30	—— 2
	14	f		—— 31	—— 11	2 Sam. 1	—— 3
9	15	g		2 Sam. 2	—— 12	—— 3	—— 4
	16	A		—— 4	—— 13	—— 5	—— 5
17	17	b		—— 6	—— 14	—— 7	1 Peter 1
6	18	c		—— 8	—— 15	—— 9	—— 2
	19	d	Alphege, Archbp.	—— 10	—— 16	—— 11	—— 3
	20	e		—— 12	—— 17	—— 13	—— 4
	21	f		—— 14	—— 18	—— 15	—— 5
	22	g		—— 16	—— 19	—— 17	2 Peter 1
	23	A	St. George, Martyr.	—— 18	—— 20	—— 19	—— 2
	24	b		—— 20	—— 21	—— 21	—— 3
	25	c	*St. Mark*, Evang.	.....	—— 22	.....	1 John 1
	26	d		—— 22	—— 23	—— 23	—— 2
	27	e		—— 24	—— 24	1 Kings 1	—— 3
	28	f		1 Kings 2	—— 25	—— 3	—— 4
	29	g		—— 4	—— 26	—— 5	—— 5
	30	A		—— 6	—— 27	—— 7	2, 3 John
	...	...		.....	.....	.....	.....

The festival of *St Philip and St James* was observed A.D. 730. See note on the Collect. The Second Lesson appointed in 1549 was Acts 8 to v. 13. This was omitted in 1552, and no Second Lesson was appointed till 1662. The First Lesson was appointed in 1559.

Invention of the Cross. Helena, mother of Constantine the Great, was converted to the Christian faith A.D. 311. Fifteen years afterwards she visited the scenes of our Lord's life; and anxious to recover the cross on which He had suffered, she caused excavations to be made on the site of the sepulchre. Three crosses with the Title were dug up. Our Lord's cross is said to have singled itself out from the other two by its wonder-working power. Helena sent a part of the cross to Constantinople, left a part at Jerusalem, and carried the rest with her to Rome, where she deposited it in her Church of the Holy Cross of Jerusalem.

St John the Evangelist is said to have been apprehended at Ephesus and sent prisoner to Rome A.D. 95. Being accused before the Emperor Domitian, he was sentenced to be thrown into a caldron of boiling oil, which sentence was executed before the city gate, called *Porta Latina*. The Apostle came out unhurt; and the Emperor, attributing his escape to magic, banished him to the Isle of Patmos.

Dunstan, Archbishop, born A.D. 924, was devoted by his parents to the Church while still a child. He subsequently embraced the monastic life, and soon became Abbot of Glastonbury. He was thence elevated by king Edgar to the sees of Worcester, London, and Canterbury, in succession. Dunstan was a warm advocate of the monastic clergy. He was well skilled in the liberal arts, and, among other accomplishments, was a skilful worker in metals. He died A.D. 988.

Nothing is known of the life of *Augustine, Archbishop,* before he became Abbot of the monastery of St Andrew in Rome. In A.D. 596 he left Rome, with forty companions, to preach the Gospel in England. He landed in the Isle of Thanet A.D. 597, and soon converted Ethelbert, king of Kent, and many of his subjects. Augustine went after this to France for Episcopal consecration, and, on his return to England, fixed his see at Canterbury, where he built a Cathedral. He died A.D. 604.

Bede, Presbyter, for his piety and learning surnamed the *Venerable,* was born, A.D. 673, at Jarrow in Northumberland. He was ordained Deacon A.D. 691, and Priest A.D. 703. He is the author of a most valuable Ecclesiastical history of England and of several other learned works. He is said to have died A.D. 735, while dictating the concluding words of a translation of St John's Gospel.

The days of the Invention of the Cross, St John Port. Lat., Dunstan and Augustine, were noted in the reformed Calendar in 1561. Bede's name was added in 1662, when the designations were affixed to the others.

Nicomede, Priest and Martyr, was a Priest in Rome about A.D. 90. He is said to have been a disciple of St Peter. In the reign of Domitian he was beaten to death. He is commemorated in the Sacramentary of Gregory the Great.

Boniface, Bishop and Martyr, the Apostle of Germany, as he is called, was born in Devonshire about A.D. 680. His English name was Winfrid. He embraced the monastic life. From his youth he was actuated by a desire to preach the Gospel to the heathen; and, having with difficulty obtained the permission of his abbot, he went to Friesland, A.D. 716, but was obliged to return. He afterwards went again, with authority from Pope Gregory II., preached with great success, and founded several bishoprics. Having thus established the Church in Germany, he set out to preach to the savage inhabitants of East Friesland, where, after having made many converts, he was massacred near Utrecht by a band of enraged pagans, A.D. 755. "His dying finished what his life began."

The festival of *St Barnabas* is noted by Bede and in calendars of the 8th century. See note on Collect. The Second Lesson was appointed in 1549, the First in 1559.

St Alban, Martyr, the Proto-martyr of Britain, was a native of the city of Verulamium, the ruins of which still exist near the town of St Albans. He was converted to Christianity by one Amphibalus, a priest of Caerleon, whom he sheltered during the Dioclesian persecution. The date of his martyrdom is variously given from A.D. 286 to A.D. 305.

Edward, King of West Saxons, whose death is commemorated on March 18th, was first buried at Wareham. After three years, A.D. 982, his body was translated to Shaftesbury and there interred with great pomp. This translation is here commemorated.

The institution of the festival of *St John Baptist* is as old as the 4th or 5th century. See note on the Collect. The proper Lessons were appointed in 1549.

The festival of *St Peter, Apostle and Martyr,* dates from the 4th century. See note on Collect. The Second Lesson was appointed in 1549, the First in 1559.

The names of Nicomede, Boniface, and Edward, were placed in the reformed calendar in 1561. St Alban's name, and all the designations, were added in 1662.

MAY
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	b	*St. Philip and St. [James.*	.....	.....	.....	Jude.
2	c	Invent. of the Cross	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d		—— 10	Matth. 1	—— 11	—— 2
4	e		—— 12	—— 2	—— 13	—— 3
5	f		—— 14	—— 3	—— 15	—— 4
6	g	St. John, Port. Lat.	—— 16	—— 4	—— 17	—— 5
7	A		—— 18	—— 5	—— 19	—— 6
8	b		—— 20	—— 6	—— 21	—— 7
9	c		—— 22	—— 7	2 Kings 1	—— 8
10	d		2 Kings 2	—— 8	—— 3	—— 9
11	e		—— 4	—— 9	—— 5	—— 10
12	f		—— 6	—— 10	—— 7	—— 11
13	g		—— 8	—— 11	—— 9	—— 12
14	A		—— 10	—— 12	—— 11	—— 13
15	b		—— 12	—— 13	—— 13	—— 14
16	c		—— 14	—— 14	—— 15	—— 15
17	d		—— 16	—— 15	—— 17	—— 16
18	e		—— 18	—— 16	—— 19	1 Cor. 1
19	f	Dunstan, Archbp...	—— 20	—— 17	—— 21	—— 2
20	g		—— 22	—— 18	—— 23	—— 3
21	A		—— 24	—— 19	—— 25	—— 4
22	b		Ezra 1	—— 20	Ezra 3	—— 5
23	c		—— 4	—— 21	—— 5	—— 6
24	d		—— 6	—— 22	—— 7	—— 7
25	e		—— 9	—— 23	Nehem. 1	—— 8
26	f	Augustine, Archbp.	Nehem. 2	—— 24	—— 4	—— 9
27	g	Ven. Bede, Presbyter	—— 5	—— 25	—— 6	—— 10
28	A		—— 8	—— 26	—— 9	—— 11
29	b	King *Charles* II. R.	—— 10	—— 27	—— 13	—— 12
30	c		Esther 1	—— 28	Esther 2	—— 13
31	d		—— 3	Mark 1	—— 4	—— 14

JUNE
HATH XXX DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	e	Nicomede, Pr. & M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		—— 7	—— 3	—— 8	—— 16
3	g		—— 9	—— 4	Job 1	2 Cor. 1
4	A		Job 2	—— 5	—— 3	—— 2
5	b	Boniface, Bp. & Mar.	—— 4	—— 6	—— 5	—— 3
6	c		—— 6	—— 7	—— 7	—— 4
7	d		—— 8	—— 8	—— 9	—— 5
8	e		—— 10	—— 9	—— 11	—— 6
9	f		—— 12	—— 10	—— 13	—— 7
10	g		—— 14	—— 11	—— 15	—— 8
11	A	*St. Barnabas*, A. ...	.....	.....	.....	.....
12	b		—— 16	—— 12	—— 17, 18	—— 9
13	c		—— 19	—— 13	—— 20	—— 10
14	d		—— 21	—— 14	—— 22	—— 11
15	e		—— 23	—— 15	—— 24, 25	—— 12
16	f		—— 26, 27	—— 16	—— 28	—— 13
17	g	St. Alban, Martyr...	—— 29	Luke 1	—— 30	Galat. 1
18	A		—— 31	—— 2	—— 32	—— 2
19	b		—— 33	—— 3	—— 34	—— 3
20	c	Tr. of Edw. King of	—— 35	—— 4	—— 36	—— 4
21	d	[West. Sax.	—— 37	—— 5	—— 38	—— 5
22	e		—— 39	—— 6	—— 40	—— 6
23	f	..... Fast.	—— 41	—— 7	—— 42	Ephes. 1
24	g	*St. John Baptist.*	.....	.....	.....	.....
25	A	.....	Prov. 1	—— 8	Prov. 2	—— 2
26	b	.....	—— 3	—— 9	—— 4	—— 3
27	c	.....	—— 5	—— 10	—— 6	—— 4
28	d	..... Fast.	—— 7	—— 11	—— 8	—— 5
29	e	*St. Peter*, Apo. & M.	.....	.....	.....	.....
30	f	.....	—— 9	—— 12	—— 10	—— 6
...	...	.....	.....	.....	.....	.....

The feast of the *Visitation of the Blessed Virgin Mary* was first instituted by Pope Urban VI. A.D. 1389 in commemoration of the visit of the Blessed Virgin to her cousin Elizabeth. The institution was confirmed by decree of the Council of Basle, in their 43rd Session, upon July 1, 1441.

Martin, Bishop of Tours (see Nov. 11), died A.D. 397 at Cande, and was there buried. On July 4th, A.D. 473, his remains were translated to a Basilica dedicated in his honour. It is this translation which is commemorated.

Swithun, Bishop, was born early in the ninth century. He was devoted when very young to the monastery at Winchester. He became Bishop of the diocese A.D. 838. He died July 2, A.D. 862, and was buried, in compliance with his own request, outside the church. In A.D. 971 his relics were translated into the cathedral. It is this translation which is commemorated.

Margaret, Virgin and Martyr, is said to have suffered at Antioch in Pisidia, at the close of the 3rd century. Nothing is really known of her. Her festival has been observed universally and from the earliest times. The Greeks commemorate her under the name of Marina, on July 17th.

An office for *St Mary Magdalene's* Day was appointed in 1549. In 1552 this office was withdrawn and her name left out of the Calendar. In 1561 her name was restored. She is commonly believed to have accompanied St John and the Blessed Virgin to Ephesus, and there to have died. Her remains were translated from Ephesus to Constantinople by the Emperor Leo the Philosopher at the close of the ninth century.

The earliest mention of the feast of *St James the Apostle* is A.D. 1229. See note on Collect. The Proper Lessons were first appointed in 1559.

St Anne was mother of the Blessed Virgin Mary, and wife of Joachim her father.

The appointment of days for the Visitation of B. V. Mary, Martin, Swithun, Margaret and Anne, was made in the reformed Calendar in 1561. The more expanded titles of the commemorations were added in 1662.

Lammas-Day. In the Roman Church this day is known as the feast of *St Peter ad vincula*, being the commemoration of his imprisonment at Jerusalem and miraculous deliverance as related in the Acts of the Apostles. In the fifth century a church of St Peter *ad vincula* was dedicated at Rome on this day, which has since been kept as a festival.

The festival of our Lord's *Transfiguration* in the mount is very ancient. It was observed at Rome in the fifth century, though not ordered to be placed in the calendar before 1455.

Name of Jesus. How the festival originated is not known. The general order for celebrating the feast was not promulgated in the Church of Rome before 1721, and then the day fixed on was the second Sunday after Epiphany.

St Laurence, Martyr, is said to have been by birth a Spaniard. About A.D. 258, he was Archdeacon to Pope Sixtus, whom he attended to his martyrdom. He himself suffered shortly after. He is mentioned in the oldest Roman Calendar, A.D. 354, and in all the Martyrologies. He has been commemorated in the Canon of the Roman Mass since the time of Gregory the Great, A.D. 590.

St Bartholomew's festival is mentioned in a calendar of the eighth century. See note on Collect. The Proper Lessons for the day were first appointed in 1559, the morning Lesson being Ecclus. 25. This was altered in 1662 to Ecclus. 24.

St Augustine, Bishop, was born at Tagaste, an episcopal city of Numidia, A.D. 354. His father, Patricius, was a pagan, but his mother, Monica, was a Christian. He was educated for the profession of rhetoric; and through the interest of some friends, who, like himself, had embraced the Manichean heresy, was appointed professor of rhetoric at Milan, where he arrived A.D. 384. Here he was converted, under the preaching of St Ambrose, who baptized him A.D. 387. He returned to his native place, A.D. 389, and was ordained A.D. 391 by Valerius, Bishop of Hippo. At the request of Valerius, he was made coadjutor Bishop of Hippo, A.D. 395, and succeeded to the sole charge of the see, on the death of Valerius, in the following year. He died at Hippo, A.D. 430. St Augustine was the most profound thinker and the most prolific writer of the fathers of the Western Church. In his "Retractations" he enumerates 93 separate treatises, which he had composed. His festival was observed at Carthage in the sixth century.

A festival in commemoration of the *Beheading of St John Baptist* was observed in the Western Church before the time of Gregory the Great, A.D. 590. It is marked in Bede's catalogue, and in several ancient Roman Calendars.

The appointment of days for Lammas and Laurence was made in the reformed Calendar in 1552; for the Transfiguration, the Name of Jesus, Augustine, and the Beheading of St John Baptist, in 1561. The more expanded titles of the commemorations were added in 1662.

JULY
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	g	.....	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of B. V. Mary.	—— 13	—— 14	—— 14	—— 2
3	b	.....	—— 15	—— 15	—— 16	—— 3
4	c	Tran. of Martin, Bp.	—— 17	—— 16	—— 18	—— 4
5	d	.....	—— 19	—— 17	—— 20	Colos. 1
6	e	.....	—— 21	—— 18	—— 22	—— 2
7	f	.....	—— 23	—— 19	—— 24	—— 3
8	g	.....	—— 25	—— 20	—— 26	—— 4
9	A	.....	—— 27	—— 21	—— 28	1 Thes. 1
10	b	.....	—— 29	—— 22	—— 31	—— 2
11	c	.....	Eccles. 1	—— 23	Eccles. 2	—— 3
12	d	.....	—— 3	—— 24	—— 4	—— 4
13	e	.....	—— 5	John 1	—— 6	—— 5
14	f	.....	—— 7	—— 2	—— 8	2 Thes. 1
15	g	Swithun, Bp, Tr.....	—— 9	—— 3	—— 10	—— 2
16	A	.....	—— 11	—— 4	—— 12	—— 3
17	b	.....	Jerem. 1	—— 5	Jerem. 2	1 Tim. 1
18	c	.....	—— 3	—— 6	—— 4	—— 2, 3
19	d	.....	—— 5	—— 7	—— 6	—— 4
20	e	Margaret, V. & Mar.	—— 7	—— 8	—— 8	—— 5
21	f	.....	—— 9	—— 9	—— 10	—— 6
22	g	St. Mary Magdalene	—— 11	—— 10	—— 12	2 Tim. 1
23	A	.....	—— 13	—— 11	—— 14	—— 2
24	b	..... Fast.	—— 15	—— 12	—— 16	—— 3
25	c	*St. James*, Apostle .	.....	—— 13	.....	—— 4
26	d	St. Anne.....	—— 17	—— 14	—— 18	Titus 1
27	e	.....	—— 19	—— 15	—— 20	—— 2, 3
28	f	.....	—— 21	—— 16	—— 22	Philemon.
29	g	.....	—— 23	—— 17	—— 24	Hebr. 1
30	A	.....	—— 25	—— 18	—— 26	—— 2
31	b	.....	—— 27	—— 19	—— 28	—— 3

AUGUST
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	c	Lammas-Day.....	Jerem. 29	John 20	Jerem. 30	Hebr. 4
2	d	.....	—— 31	—— 21	—— 32	—— 5
3	e	.....	—— 33	Acts 1	—— 34	—— 6
4	f	.....	—— 35	—— 2	—— 36	—— 7
5	g	.....	—— 37	—— 3	—— 38	—— 8
6	A	Transfiguration.....	—— 39	—— 4	—— 40	—— 9
7	b	Name of Jesus.....	—— 41	—— 5	—— 42	—— 10
8	c	.....	—— 43	—— 6	—— 44	—— 11
9	d	.....	— 45, 46	—— 7	—— 47	—— 12
10	e	St. Laurence, Mart.	—— 48	—— 8	—— 49	—— 13
11	f	.....	—— 50	—— 9	—— 51	James 1
12	g	.....	—— 52	—— 10	Lamen. 1	—— 2
13	A	.....	Lamen. 2	—— 11	—— 3	—— 3
14	b	.....	—— 4	—— 12	—— 5	—— 4
15	c	.....	Ezekiel 2	—— 13	Ezekiel 3	—— 5
16	d	.....	—— 6	—— 14	—— 7	1 Peter 1
17	e	.....	—— 13	—— 15	—— 14	—— 2
18	f	.....	—— 18	—— 16	—— 33	—— 3
19	g	.....	—— 34	—— 17	Daniel 1	—— 4
20	A	.....	Daniel 2	—— 18	—— 3	—— 5
21	b	.....	—— 4	—— 19	—— 5	2 Peter 1
22	c	.....	—— 6	—— 20	—— 7	—— 2
23	d	..... Fast	—— 8	—— 21	—— 9	—— 3
24	e	*St. Bartholomew*....	.....	—— 22	.....	1 John 1
25	f	.....	—— 10	—— 23	—— 11	—— 2
26	g	.....	—— 12	—— 24	Hosea 1	—— 3
27	A	.....	Hos. 2, 3	—— 25	—— 4	—— 4
28	b	St. Augustine, Bp...	—— 5, 6	—— 26	—— 7	—— 5
29	c	St. John B. beheaded	—— 8	—— 27	—— 9	2, 3 John
30	d	.....	—— 10	—— 28	—— 11	Jude.
31	e	.....	—— 12	Matth. 1	—— 13	Rom. 1

Giles, or *Ægidius*, *Abbot and Confessor*, was born at Athens. He retired to a hermitage in Provence about A.D. 666. Flavius Wamba, king of the Goths, who found him in his cell, while hunting, endowed an abbey for him at Nismes, where he died about A.D. 724.

Enurchus, or *Evurtius*, *Bishop*, was a Sub-deacon of the Roman Church. He came into Gaul early in the 4th century, became Bp of Orleans, and died about A.D. 340.

The festival of the *Nativity of B. V. Mary* is mentioned in the 7th century. Innocent IV. added an Octave to it, and Gregory XI. prefixed a Vigil, A.D. 1370.

Holy-Cross Day has been kept from A. D. 629, when the Emperor Heraclius restored to Jerusalem the relic of the Cross which Helena had left there, and which Chosroes, king of Persia, had carried away A.D. 614.

Lambert, or *Landebert*, *Bishop and Martyr*, became Bp of Maestricht A.D. 668. He evangelized the pagans of Brabant. In A.D. 709 he was murdered at Leodium, now Liege.

Mention of the festival of *St Matthew*, *Apostle*, is found A.D. 703. See note on Collect. The Proper Lessons were appointed in 1559.

St Cyprian, *Archbishop*, was born at Carthage, where he taught rhetoric for many years. When past middle life he was converted by a priest, Cæcilius, whose name he prefixed to his own at his baptism. In A.D. 248 he became Bishop of Carthage, and in A.D. 250, in the Decian persecution, was proscribed. He escaped by withdrawing. After the death of Decius he returned to Carthage, and governed the Church with prudence till his martyrdom A.D. 258. Cyprian's works are in high repute. His name has been commemorated in the Canon of the Roman Mass from the time of Gregory the Great. His day in the Eastern, Roman and Sarum Calendars is Sept. 16th. The Cyprian, commemorated in them on Sept. 26th, was a converted magician of Antioch.

The festival of *St Michael and All Angels* has been observed from the 5th century. See note on Collect. Proper Lessons, Ecclus. 39 and 44, were appointed in 1559. The present Lessons were appointed in 1662.

St Jerome, *Confessor*, *Doctor*, was born about A.D. 342. He studied at Rome, and, for some time, pleaded as an advocate; but abandoned the profession for sacred studies. With this view he went to the East A.D. 373, settled in the desert of Chalcida, between Syria and Arabia, and studied Hebrew. In A.D. 378 he was ordained priest at Antioch. About A.D. 380 he went to Constantinople to study the Scriptures under Gregory Nazianzen, and in A.D. 382 returned to Rome. He went to Bethlehem A.D. 385, where he continued his study of Hebrew. He died A.D. 420. St Jerome revised the Latin version of the New Testament and made a fresh one of the Old. The Latin Vulgate, with the exception of some Apocryphal books, is the result of his labours.

Giles, Nativity of Blessed Virgin Mary, Holy Cross, Lambert, Cyprian and Jerome, were first noted in the Reformed Calendar in 1561. Enurchus was added in 1604. Their designations were added in 1662.

Remigius, *Bishop*, became bishop of Rheims in his 22nd year, about A.D. 472. On Christmas-Day, A.D. 496, he baptized Clovis, king of the Franks, and many Frank nobles. The *Ampulla* out of which he then anointed Clovis is preserved in his church at Rheims. Kings of France have been usually anointed out of it at their coronation. Remigius died A.D. 533.

Faith, *Virgin and Martyr*, was born of Christian parents at Agen, a city of Aquitaine, in Gaul. She suffered martyrdom about A.D. 290.

St Denys, *Bishop and Martyr*, was sent from Rome to Gaul, about A.D. 245. He fixed his See at Paris, where he remained till his martyrdom, about A.D. 273. He is the patron of France. He has been confounded with Dionysius the Areopagite.

Edward, *the Confessor*, the last of the Anglo-Saxon kings, ascended the throne of England A.D. 1041. He died A.D. 1066, and was buried in Westminster Abbey. On Oct. 13th, A.D. 1163, his body was translated to its present shrine.

Etheldreda, *Virgin*, was daughter of Anna, king of the East Angles. She founded a nunnery at Ely, where she died and was buried A.D. 679. On Oct. 17, A.D. 695, her body was translated into the church by her sister Sexburga.

The festival of *St Luke*, *Evangelist*, is mentioned A.D. 484. See note on Collect. The Proper Lessons were appointed in 1559.

Crispin, *Martyr*, a native of Rome and companion of St Denys (Oct. 9th), preached at Soissons, where he worked as a shoemaker. He was martyred A.D. 288.

The festival of *St Simon and St Jude* has been observed from the 11th century. See note on Collect. The Proper Lessons were appointed in 1559.

Remigius, Faith, St Denys, Trans. of King Edward, Etheldreda and Crispin, were first noted in the reformed Calendar in 1561. The designations were added in 1662.

SEPTEMBER
HATH XXX DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	f	Giles, Abbot & Conf.	Hosea 14	Matth. 2	Joel 1	Rom. 2
2	g	.....	Joel 2	—— 3	—— 3	—— 3
3	A	.....	Amos 1	—— 4	Amos 2	—— 4
4	b	.....	—— 3	—— 5	—— 4	—— 5
5	c	.....	—— 5	—— 6	—— 6	—— 6
6	d	.....	—— 7	—— 7	—— 8	—— 7
7	e	Evurtius, Bp.	—— 9	—— 8	Obadiah.	—— 8
8	f	Nativity of V. Mary.	Jonah 1	—— 9	Jonah 2, 3	—— 9
9	g	.....	—— 4	—— 10	Micah 1	—— 10
10	A	.....	Micah 2	—— 11	—— 3	—— 11
11	b	.....	—— 4	—— 12	—— 5	—— 12
12	c	.....	—— 6	—— 13	—— 7	—— 13
13	d	.....	Nahum 1	—— 14	Nahum 2	—— 14
14	e	Holy Cross Day.....	—— 3	—— 15	Habak. 1	—— 15
15	f	.....	Habak. 2	—— 16	—— 3	—— 16
16	g	.....	Zeph. 1	—— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bp. & Mart.	—— 3	—— 18	Haggai 1	—— 2
18	b	.....	Haggai 2	—— 19	Zech. 1	—— 3
19	c	.....	Zech. 2, 3	—— 20	—— 4, 5	—— 4
20	d	..... Fast.	—— 6	—— 21	—— 7	—— 5
21	e	*St. Matthew*, Apost.	.....	—— 22	.....	—— 6
22	f	.....	—— 8	—— 23	—— 9	—— 7
23	g	.....	—— 10	—— 24	—— 11	—— 8
24	A	.....	—— 12	—— 25	—— 13	—— 9
25	b	.....	—— 14	—— 26	Malac. 1	—— 10
26	c	St. Cyprian, Archbp.	Malac. 2	—— 27	—— 3	—— 11
27	d	.....	—— 4	—— 28	Tobit 1	—— 12
28	e	.....	Tobit 2	Mark 1	—— 3	—— 13
29	f	*St. Michael*	.....	—— 2	.....	—— 14
30	g	St. Jerom, C. D.....	—— 4	—— 3	—— 6	—— 15
...	...	.....	.....	.....	.....	.....

OCTOBER
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	A	Remigius, Bishop....	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	.....	—— 9	—— 5	—— 10	2 Cor. 1
3	c	.....	—— 11	—— 6	—— 12	—— 2
4	d	.....	—— 13	—— 7	—— 14	—— 3
5	e	.....	Judith 1	—— 8	Judith 2	—— 4
6	f	Faith, Virgin & M.	—— 3	—— 9	—— 4	—— 5
7	g	.....	—— 5	—— 10	—— 6	—— 6
8	A	.....	—— 7	—— 11	—— 8	—— 7
9	b	St. Denys, Bp. & M.	—— 9	—— 12	—— 10	—— 8
10	c	.....	—— 11	—— 13	—— 12	—— 9
11	d	.....	—— 13	—— 14	—— 14	—— 10
12	e	.....	—— 15	—— 15	—— 16	—— 11
13	f	Translation of K. Ed.	Wisd. 1	—— 16	Wisd. 2	—— 12
14	g	[Confessor.	—— 3	Lu. 1 *to* 39	—— 4	—— 13
15	A	.....	—— 5	1 *ver.* 39	—— 6	Galat. 1
16	b	.....	—— 7	—— 2	—— 8	—— 2
17	c	Etheldreda, Virgin..	—— 9	—— 3	—— 10	—— 3
18	d	*St. Luke*, Evang. ...	.....	—— 4	.....	—— 4
19	e	.....	—— 11	—— 5	—— 12	—— 5
20	f	.....	—— 13	—— 6	—— 14	—— 6
21	g	.....	—— 15	—— 7	—— 16	Ephes. 1
22	A	.....	—— 17	—— 8	—— 18	—— 2
23	b	.....	—— 19	—— 9	Ecclus. 1	—— 3
24	c	.....	Ecclus. 2	—— 10	—— 3	—— 4
25	d	Crispin, Martyr.....	—— 4	—— 11	—— 5	—— 5
26	e	.....	—— 6	—— 12	—— 7	—— 6
27	f	..... Fast.	—— 8	—— 13	—— 9	Philip. 1
28	g	*St. Simon and St. Jude.*	.....	—— 14	.....	—— 2
29	A	.....	—— 10	—— 15	—— 11	—— 3
30	b	.....	—— 12	—— 16	—— 13	—— 4
31	c	..... Fast.	—— 14	—— 17	—— 15	Colos. 1

All Saints' Day was observed in the 8th century. See note on Collect. The Proper Lessons were appointed in 1549.

The Special Service for Nov. 5 is no longer used.

Leonard, Confessor, born at Le Mans, in France, was converted by Remigius. He died, A.D. 559, at a monastery near Limoges, which had grown up under his rule.

St Martin, Bishop, was born about A.D. 316. His youth was spent at Pavia, in Lombardy, where he served in the imperial army, and where he was converted. About A.D. 360 he founded a monastery near Poitiers, said to have been the first established in Gaul and soon after became Bishop of Tours. He died A.D. 397.

Britius, Bishop, was a native of Tours, the pupil of St Martin, and his successor in the see of Tours. He was driven from Tours on a charge of incontinence. After a lapse of seven years, being cleared, he returned and resumed his bishopric, which he held for seven years in peace. He died A.D. 444. His festival was first observed about A.D. 474.

Machutus, or *Maclovius, Bishop*, was born in Wales. He became bishop of Aleth in Brittany about A.D. 541. He died about A.D. 564. The see of Aleth was afterwards transferred to St Malo, a town named after him.

Hugh, Bishop, was born in Burgundy, A.D. 1140. About A.D. 1182 he came to England, at the request of Henry II., to take charge of the Carthusian monastery founded by the King at Witham, Somersetshire. In A.D. 1186 he became Bishop of Lincoln. He died A.D. 1200.

Edmund, King and Martyr, was born A.D. 841. At the age of 14 he ascended the throne of East Anglia. In A.D. 870 he was massacred by the Danes. His body was translated, A.D. 903, to Bedericsworthe, now Bury St Edmund's.

Cecilia, Virgin and Martyr, is believed to have been a Roman lady, who suffered A.D. 230. She is named in all the old martyrologies, and is commemorated in the Canon of the Roman Mass. She is regarded as the patroness of music.

Clement, Bishop and Martyr, the companion and fellow-labourer of St Paul, became Bishop of Rome about A.D. 93. He is supposed to have suffered under Trajan, A.D. 100. In A.D. 96 he addressed an epistle to the Church of Corinth, which is still extant. The only MS. of this Epistle known to exist is appended to the *Codex Alexandrinus* in the British Museum.

Catherine, Virgin and Martyr, suffered at Alexandria about A.D. 307. The Emperor Basil, in his Menology, says she was of royal descent and famed for her teaching.

The festival of *St Andrew, Apostle*, is probably as old as the middle of the 4th century. See note on Collect. The Proper Lessons were appointed in 1559.

The name of Clement was first placed in the reformed Calendar in 1552. Leonard, St Martin, Britius, Machutus, Hugh, Edmund, Cecilia and Catherine, were added in 1561. Their designations were added in 1662.

Nicolas was Bishop of Myra, the capital of Lycia. He died A.D. 342. He is the patron of children, especially of school-boys. In dedications his name is often joined with St Mary's.

The feast of the *Conception of the Blessed Virgin Mary* is said to have been of ancient date in the Eastern Church. It did not, however, become of universal observance in the Western till the 15th century. The Council of Oxford, A.D. 1222, left its observance optional.

Lucy, Virgin and Martyr, was of Syracuse. She suffered about A.D. 304.

O Sapientia. The name is derived from the Greater Antiphons to the *Magnificat*, commonly called the O's, anciently sung at Vespers in the English Church from this day till Christmas Eve.

The festival of *St Thomas, Apostle*, is mentioned in the 5th century. See note on Collect. The Proper Lessons were appointed in 1559.

The observance of *Christmas-Day* in the Western Church is most ancient. See note on Collect. The Lessons, appointed in 1549, were Is. ix. Is. vii. v. 10 to end, Mat. i. and Tit. iii. v. 4—9. Luke ii. to v. 15 was appointed in 1552. The First Lessons were shortened in 1662.

The festival of *St Stephen, Martyr*, has been celebrated from the 4th century. See note on Collect. The First Lessons were appointed in 1559, the Second in 1549.

The festival of *St John, Evangelist*, has been celebrated from the 6th century. See note on Collect. The First Lessons were appointed in 1559, the Second in 1549.

Innocents' Day has been observed from the 5th century. See note on Collect. The Morning First Lesson was appointed in 1549, the Evening in 1559.

Sylvester, Bishop, was a native of Rome. He became Bishop of Rome A.D. 314. He died A.D. 335. A church was dedicated in his name about the end of the fifth century.

Nicolas, Conception of B.V.M., Lucy, O Sapientia, and Sylvester, were first noted in the reformed Calendar in 1561. The designations were added in 1662.

NOVEMBER
HATH XXX DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	d	*All Saints' Day.*	.....	.....	.....	.....
2	e	.....	Eccles. 16	Luke 18	Eccles. 17	Colos. 2
3	f	.....	—— 18	—— 19	—— 19	—— 3
4	g	.....	—— 20	—— 20	—— 21	—— 4
5	A	*Papists' Conspiracy*	—— 22	—— 21	—— 23	1 Thes. 1
6	b	Leonard, Confessor..	—— 24	—— 22	25 *to v.* 13	—— 2
7	c	.....	—— 27	—— 23	—— 28	—— 3
8	d	.....	—— 29	—— 24	30 *to v.* 18	—— 4
9	e	.....	—— 31	John 1	—— 32	—— 5
10	f	.....	—— 33	—— 2	—— 34	2 Thes. 1
11	g	St. Martin, Bishop...	—— 35	—— 3	—— 36	—— 2
12	A	.....	—— 37	—— 4	—— 38	—— 3
13	b	Britius, Bishop.....	—— 39	—— 5	—— 40	1 Tim. 1
14	c	.....	—— 41	—— 6	—— 42	—— 2, 3
15	d	Machutus, Bishop...	—— 43	—— 7	—— 44	—— 4
16	e	.....	—— 45	—— 8	46 *to v.* 20	—— 5
17	f	Hugh, Bp. of Lincoln.	—— 47	—— 9	—— 48	—— 6
18	g	.....	—— 49	—— 10	—— 50	2 Tim. 1
19	A	.....	—— 51	—— 11	Baruch 1	—— 2
20	b	Edmund, King & M.	Baruch 2	—— 12	—— 3	—— 3
21	c	.....	—— 4	—— 13	—— 5	—— 4
22	d	Cecilia, V. & Mart.	—— 6	—— 14	Hist. Sus.	Titus 1
23	e	Clement, Bp. & M....	Bel & Drag.	—— 15	Isaiah 1	—— 2, 3
24	f	.....	Isaiah 2	—— 16	—— 3	Philemon.
25	g	Catherine, V. & M. .	—— 4	—— 17	—— 5	Hebr. 1
26	A	.....	—— 6	—— 18	—— 7	—— 2
27	b	.....	—— 8	—— 19	—— 9	—— 3
28	c	.....	—— 10	—— 20	—— 11	—— 4
29	d	..... Fast.	—— 12	—— 21	—— 13	—— 5
30	e	*St. Andrew*, Apostle	.....	Acts 1	.....	—— 6
...	...	.....	.....	.....	.....	.....

DECEMBER
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	f	.....	Isaiah 14	Acts 2	Isaiah 15	Hebr. 7
2	g	.....	—— 16	—— 3	—— 17	—— 8
3	A	.....	—— 18	—— 4	—— 19	—— 9
4	b	.....	— 20, 21	—— 5	—— 22	—— 10
5	c	.....	—— 23	—— 6	—— 24	—— 11
6	d	Nicolas, Bishop.....	—— 25	7 *to v.* 30	—— 26	—— 12
7	e	.....	—— 27	7 *ver.* 30	—— 28	—— 13
8	f	Conception of V. M.	—— 29	—— 8	—— 30	James 1
9	g	.....	—— 31	—— 9	—— 32	—— 2
10	A	.....	—— 33	—— 10	—— 34	—— 3
11	b	.....	—— 35	—— 11	—— 36	—— 4
12	c	.....	—— 37	—— 12	—— 38	—— 5
13	d	Lucy, Virgin & M.	—— 39	—— 13	—— 40	1 Peter 1
14	e	.....	—— 41	—— 14	—— 42	—— 2
15	f	.....	—— 43	—— 15	—— 44	—— 3
16	g	O Sapientia.....	—— 45	—— 16	—— 46	—— 4
17	A	.....	—— 47	—— 17	—— 48	—— 5
18	b	.....	—— 49	—— 18	—— 50	2 Peter 1
19	c	.....	—— 51	—— 19	—— 52	—— 2
20	d	..... Fast.	—— 53	—— 20	—— 54	—— 3
21	e	*St. Thomas*, Apostle	.....	—— 21	.....	1 John 1
22	f	.....	—— 55	—— 22	—— 56	—— 2
23	g	.....	—— 57	—— 23	—— 58	—— 3
24	A	..... Fast.	—— 59	—— 24	—— 60	—— 4
25	b	*Christmas Day*.....	.....	.....	.....	.....
26	c	*St. Stephen*, Martyr	.....	.....	.....	.....
27	d	*St. John*, Evangelist	.....	.....	.....	.....
28	e	*Innocents' Day*.....	.....	—— 25	.....	—— 5
29	f	.....	—— 61	—— 26	—— 62	2 John
30	g	.....	—— 63	—— 27	—— 64	3 John
31	A	Silvester, Bp. of Rome	—— 65	—— 28	—— 66	Jude

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.
Sundays of Advent.		
The First	Isaiah 1	Isaiah 2 or Isaiah 4, *v* 2
Second	—— 5	—— 11, to *v.* 11 ,, —— 24
Third	—— 25	—— 26 ,, —— 28, *v.* 5 to *v.* 19
Fourth	—— 30, to *v.* 27	—— 32 ,, —— 33, *v.* 2 to *v.* 23
Sundays after Christmas.		
The First	—— 35	—— 38 ,, —— 40
Second	—— 42	—— 43 ,, —— 44
Sundays after the Epiphany.		
The First	—— 51	—— 52, *v.* 13 & 53 ,, —— 54
Second	—— 55	—— 57 ,, —— 61
Third	—— 62	—— 65 ,, —— 66
Fourth	Job 27	Job 28 ,, Job 29
Fifth	Prov. 1	Prov. 3 ,, Prov. 8
Sixth	—— 9	—— 11 ,, —— 15
Septuagesima	Gen. 1 & 2, to *v.* 4	Gen. 2, *v.* 4 ,, Job 38
Second Lesson	Rev. 21, to *v.* 9	Rev. 21, *v.* 9 to 22, *v.* 6
Sexagesima	Gen. 3	Gen. 6 ,, Gen. 8
Quinquagesima	—— 9 to *v.* 20	—— 12 ,, —— 13
Sundays in Lent.		
The First	—— 19, *v* 12 to *v* 30	—— 22, to *v.* 20 ,, —— 23
Second	—— 27, to *v* 41	—— 28 ,, —— 32
Third	—— 37	—— 39 ,, —— 40
Fourth	—— 42	—— 43 ,, 45
Fifth	Exod 3	Exod. 5 ,, Exod. 6, to *v.* 14
Sixth	—— 9	—— 10 ,, —— 11
Second Lesson	Matt. 26	Luke 19, *v* 28 ,, Luke 20, *v.* 9 to *v.* 21
Easter Day	Exod. 12, to *v.* 29	Exod. 12, *v.* 29 ,, Exod. 14
Second Lesson	Rev. 1, *v.* 10 to *v.* 19	John 20, *v* 11 to *v* 19 ,, Rev. 5
Sundays after Easter.		
The First	Numb. 16, to *v.* 36	Numb. 16, *v.* 36 ,, Numb. 17, to *v.* 12
Second Lesson	1 Cor. 15, to *v.* 29	John 20, *v.* 24 to *v.* 30
Second	Numb. 20, to *v.* 14	Numb. 20, *v.* 14 to 21, *v.* 10 ,, —— 21, *v.* 10
Third	—— 22	—— 22 ,, 24
Fourth	Deut. 4, to *v.* 23	Deut. 4, *v.* 23 to *v.* 41 ,, Deut. 5
Fifth	—— 6	—— 9 ,, —— 10
Sunday after Ascension Day	—— 20	—— 34 ,, Joshua 1
Whitsunday	—— 16, to *v.* 18	Isaiah 11 ,, Ezek. 36, *v.* 25
Second Lesson	Rom. 8, to *v.* 18	Gal. 5, *v.* 16 ,, Acts 18, *v.* 24 to 19, *v.* 21
Trinity Sunday	Isaiah 6, to *v.* 11	Gen. 18 ,, Gen. 1 & 2, to *v.* 4
Second Lesson	Rev. 1, to *v.* 9	Eph. 4, to *v.* 17 ,, Matt. 3
Sundays after Trinity.		
The First	Josh. 3, *v.* 7 to 4, *v.* 15	Josh. 5, *v.* 13 to 6, *v.* 21 ,, Joshua 24
Second	Judges 4	Judges 5 ,, Judges 6, *v.* 11
Third	1 Sam. 2, to *v.* 27	1 Sam. 3 ,, 1 Sam. 4, to *v.* 19
Fourth	—— 12	—— 13 ,, Ruth 1
Fifth	—— 15, to *v.* 24	—— 16 ,, 1 Sam. 17
Sixth	2 Sam. 1	2 Sam. 11, to *v.* 24 ,, 2 Sam. 18
Seventh	1 Chron. 21	1 Chron. 22 ,, 1 Chron. 28, to *v.* 21
Eighth	—— 29, *v.* 9 to *v.* 29	2 Chron. 1 ,, 1 Kings 3
Ninth	1 Kings 10, to *v.* 25	1 Kings 11, to *v.* 15 ,, —— 11, *v.* 26
Tenth	—— 12	—— 13 ,, —— 17
Eleventh	—— 18	—— 19 ,, 21
Twelfth	—— 22, to *v.* 41	2 Kings 2, to *v.* 16 ,, 2 Kings 4, *v.* 8 to *v.* 38
Thirteenth	2 Kings 5	—— 6, to *v.* 24 ,, —— 7
Fourteenth	—— 9	—— 10, to *v.* 32 ,, —— 13
Fifteenth	—— 18	—— 19 ,, —— 23, to *v.* 31
Sixteenth	2 Chron. 36	Nehem. 1 & 2, to *v.* 9 ,, Nehem. 8
Seventeenth	Jerem. 5	Jerem. 22 ,, Jerem. 35
Eighteenth	—— 36	Ezek. 2 ,, Ezek. 13, to *v.* 17
Nineteenth	Ezek. 14	—— 18 ,, —— 24, *v.* 15
Twentieth	—— 34	—— 37 ,, Daniel 1
Twenty-first	Daniel 3	Daniel 4 ,, —— 5
Twenty-second	—— 6	—— 7, *v.* 9 ,, —— 12
Twenty-third	Hosea 14	Joel 2, *v.* 21 ,, Joel 3, *v.* 9
Twenty-fourth	Amos 3	Amos 5 ,, Amos 9
Twenty-fifth	Micah 4 & 5, to *v.* 8	Micah 6 ,, Micah 7
Twenty-sixth	Habak. 2	Habak. 3 ,, Zephaniah 3
Twenty-seventh	Eccles. 11 & 12	Haggai 2, to *v.* 10 ,, Malachi 3 & 4

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

	MATTINS.	EVENSONG.
St. Andrew.		
1st Lesson	Isaiah 54	Isai. 65, to *v.* 17
2nd Lesson	John 1, *v.* 35 to *v.* 43	John 12, *v.* 20 to *v.* 42
St. Thomas.		
1st Lesson	Job 42, to *v.* 7	Isaiah 35
2nd Lesson	John 20, *v.* 19 to *v* 24	John 14, to *v.* 8
Nativity of Christ		
1st Lesson	Isaiah 9, to *v* 8	Isai.7, *v.*10 to *v.*17
2nd Lesson	Luke 2, to *v* 15	Tit 3, *v.* 4 to *v.* 9
St. Stephen.		
1st Lesson	Gen. 4, to *v.* 11	2 Chron. 24, *v.* 15 to *v.* 23
2nd Lesson	Acts 6	Acts 8, to *v.* 9
St. John Evan.		
1st Lesson	Exod. 33, *v* 9	Isaiah 6
2nd Lesson	John 13, *v* 23 to *v.* 36	Rev. 1
Innocents' Day.		
1st Lesson	Jer 31, to *v* 18	Baruch 4, *v.* 21 to *v.* 31
Circumcision.		
1st Lesson	Gen. 17 *v* 9	Deut. 10, *v.* 12
2nd Lesson	Rom. 2, *v.* 17	Col. 2, *v* 8 to *v.* 18
Epiphany.		
1st Lesson	Isaiah 60	Isa.49,*v.*13 to *v.*24
2nd Lesson	Luke 3, *v.* 15 to *v.* 23	John 2, to *v.* 12
Conversion of St. Paul.		
1st Lesson	Isai. 49, to *v.* 13	Jerem. 1, to *v.* 11
2nd Lesson	Gal. 1, *v.* 11	Acts 26, to *v.* 21
Purification of the Virgin Mary		
1st Lesson	Exod. 13, to *v.* 17	Haggai 2, to *v.* 10
St. Matthias.		
1st Lesson	1 Sam. 2, *v.* 27 to *v.* 36	Isaiah 22, *v.* 15
Annunciation of our Lady.		
1st Lesson	Gen. 3, to *v.* 16	Isa. 52, *v.* 7 to *v* 13
Ash-Wednesday		
1st Lesson	Isaiah 58, to *v.* 13	Jonah 3
2nd Lesson	Mark 2, *v.* 13 to *v.* 23	Heb. 12, *v.* 3 to *v.* 18
Monday before Easter.		
1st Lesson	Lam. 1, to *v.* 15	Lam. 2, *v.* 13
2nd Lesson	John 14, to *v.* 15	John 14, *v.* 15
Tuesday before Easter.		
1st Lesson	Lam. 3, to *v.* 34	Lam. 3, *v.* 34
2nd Lesson	John 15, to *v.* 14	John 15, *v* 14
Wednesday before Easter.		
1st Lesson	Lam. 4, to *v.* 21	Dan. 9, *v.* 20
2nd Lesson	John 16, to *v.* 16	John 16, *v.* 16
Thursday before Easter.		
1st Lesson	Hos. 13, to *v.* 15	Hosea 14
2nd Lesson	John 17	John 13, to *v.* 36
Good Friday.		
1st Lesson	Gen. 22, to *v.* 20	Isa. 52, *v.* 13 & 53
2nd Lesson	John 18	1 Peter 2

	MATTINS.	EVENSONG.
Easter Even.		
1st Lesson	Zech. 9	Hos.5,*v.*8 to 6,*v.*4
2nd Lesson	Luke 23, *v.* 50	Rom. 6, to *v.* 14
Monday in Easter Week.		
1st Lesson	Exod. 15, to *v.* 22	Cant. 2, *v.* 10
2nd Lesson	Luke 24, to *v.* 13	Matt. 28, to *v.* 10
Tuesday in Easter Week.		
1st Lesson	2 Kings 13, *v.* 14 to *v.* 22	Ezek. 37, to *v.* 15
2nd Lesson	John 21, to *v.* 15	John 21, *v.* 15
St. Mark.		
1st Lesson	Isaiah 62, *v* 6	Ezek. 1, to *v.* 15
St. Philip and St. James.		
1st Lesson	Isaiah 61	Zech. 4
2nd Lesson	John 1, *v.* 43	
Ascension Day		
1st Lesson	Dan. 7, *v.* 9 to *v.*15	2 Kings 2, to *v.* 16
2nd Lesson	Luke 24, *v* 44	Hebrews 4
Monday in Whitsun Week		
1st Lesson	Gen. 11, to *v.* 10	Num. 11. *v.* 16 to *v.* 31
2nd Lesson	1 Cor. 12, to *v.* 14	1 Cor. 12,*v* 27 & 13
Tuesday in Whitsun Week.		
1st Lesson	Joel 2, *v* 21	Micah 4, to *v.* 8
2nd Lesson	1 Thess. 5, *v* 12 to *v.* 24	1 John 4, to *v.* 14
St. Barnabas.		
1st Lesson	Deut. 33, to *v.* 12	Nahum 1
2nd Lesson	Acts 4, *v.* 31	Acts 14, *v.* 8
St. John Baptist.		
1st Lesson	Mal. 3, to *v* 7	Malachi 4
2nd Lesson	Matt. 3	Matt. 14, to *v.* 13
St. Peter		
1st Lesson	Ezek. 3,*v.*4 to *v.* 15	Zech. 3
2nd Lesson	Joh.21,*v* 15to *v.*23	Acts 4, *v.* 8 to *v.*23
St. James.		
1st Lesson	2 Kin. 1, to *v* 16	Jer.26, *v.* 8 to *v.*16
2nd Lesson	Luk.9,*v* 51 to *v.*57	
St. Bartholomew.		
1st Lesson	Gen. 28, *v.* 10 to *v.* 18	Deut. 18, *v.* 15
St. Matthew.		
1st Lesson	1 Kings 19, *v.* 15	1 Chron.29, to *v.*20
St. Michael.		
1st Lesson	Gen. 32	Dan. 10, *v.* 4
2nd Lesson	Acts 12, *v.* 5 to *v.* 18	Rev. 14, *v.* 14
St. Luke.		
1st Lesson	Isaiah 55	Ecclus. 38, to *v.*15
St. Simon and St. Jude.		
1st Lesson	Isai.28,*v.*9 to *v.* 17	Jer. 3,*v.*12 to *v.*19
All Saints.		
1st Lesson	Wisd. 3, to *v.* 10	Wisd. 5, to *v.* 17
2nd Lesson	Heb. 11, *v.* 33 & 12, to *v.* 7	Rev. 19, to *v.* 17

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.
Christmas Day	Psalm 19	Psalm 89
	—— 45	—— 110
	—— 85	—— 132
Ash-Wednesday	Psalm 6	Psalm 102
	—— 32	—— 130
	—— 38	—— 143
Good Friday	Psalm 22	Psalm 69
	—— 40	—— 88
	—— 54	

	MATTINS.	EVENSONG.
Easter Day	Psalm 2	Psalm 113
	—— 57	—— 114
	—— 111	—— 118
Ascension Day	Psalm 8	Psalm 24
	—— 15	—— 47
	—— 21	—— 108
Whit Sunday	Psalm 48	Psalm 104
	—— 68	—— 145

JANUARY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	A	*Circumcision.*				
2	b		Gen. 1, to *v.* 20	Matt. 1, *v.* 18	Gen. 1, *v* 20 to 2, *v* 4	Acts 1
3	c		— 2, *v.* 4	— 2	— 3, to *v* 20	— 2, to *v.* 22
4	d		— 3, *v.* 20 to 4, *v.* 16	— 3	— 4, *v.* 16	— 2, *v* 22
5	e		— 5, to *v.* 28	— 4, to *v.* 23	— 5, *v.* 28 to 6, *v.* 9	— 3
6	f	*Epiphany.*				
7	g		— 6, *v.* 9	— 4, *v* 23 to 5, *v* 13	— 7	— 4, to *v.* 32
8	A	Lucian, Priest & Mart.	— 8	— 5, *v.* 13 to *v.* 33	— 9, to *v.* 20	— 4, *v* 32 to 5, *v.* 17
9	b		— 11, to *v.* 10	— 5, *v.* 33	— 12	— 5, *v.* 17
10	c		— 13	— 6, to *v.* 19	— 14	— 6
11	d		— 15	— 6, *v* 19 to 7, *v.*7	— 16	— 7, to *v.* 35
12	e		— 17, to *v.* 23	— 7, *v.* 7	— 18, to *v* 17	— 7, *v.* 35 to 8, *v.* 5
13	f	Hilary, Bishop & Conf.	— 18, *v.* 17	— 8, to *v.* 18	— 19, *v.* 12 to *v* 30	— 8, *v.* 5 to *v.* 26
14	g		— 20	— 8, *v.* 18	— 21, to *v.* 22	— 8, *v.* 26
15	A		— 21, *v.* 33 to 22, *v.* 20	— 9, to *v.* 18	— 23	— 9, to *v.* 23
16	b		— 24, to *v.* 29	— 9, *v.* 18	— 24, *v.* 29 to *v.* 52	— 9, *v* 23
17	c		— 24, *v.* 52	— 10, to *v.* 24	— 25, *v* 5 to *v* 19	— 10, to *v* 24
18	d	Prisca, Virg. & Mart....	— 25, to *v.* 19	— 10, *v.* 24	— 26, to *v.* 18	— 10, *v.* 24
19	e		— 26, to *v.* 18	— 11	— 27, to *v.* 30	— 11
20	f	Fabian, Bishop & Mart.	— 27, *v* 50	— 12, to *v* 22	— 28	— 12
21	g	Agnes, Virg. & Mart....	— 29, to *v.* 21	— 12, *v.* 22	— 31, to *v.* 25	— 13, to *v.* 26
22	A	Vincent, Deac. & Mart	— 31, *v.* 36	— 13, to *v.* 24	— 32, to *v.* 22	— 13, *v* 26
23	b		— 32, *v.* 22	— 13, *v.*24 to *v.* 53	— 33	— 14
24	c		— 33, to *v.* 21	— 13, *v.* 53 to 14, *v.* 13	— 37, to *v.* 12	— 15, to *v.* 30
25	d	*Conversion of St. Paul.*				
26	e		— 37, *v.* 12	— 14, *v.* 13	— 39	— 15, *v.* 30 to 16, *v.* 16
27	f		— 40	— 15, to *v.* 21	— 41, to *v.* 17	— 16, *v.* 16
28	g		— 41, *v.* 17 to *v.* 53	— 15, *v.* 21	— 41, *v.* 53 to 42, *v.* 25	— 17, to *v.* 16
29	A		— 42, *v* 25	— 16, to *v.* 24	— 43, to *v.* 25	— 17, *v.* 16
30	b		— 43, *v.* 25 to 44, *v.* 14	— 16, *v.* 24 to 17, *v.* 14	— 44, *v.* 14	— 18, to *v.* 24
31	c		— 45, to *v.* 25	— 17, *v.* 14	— 45, *v.* 25 to 46, *v.* 8	— 18, *v.* 24 to 19, *v.* 21

FEBRUARY HATH XXVIII DAYS, and in every Leap Year 29 days.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	d	*Fast*	Gen. 46, *v.* 26 to 47, *v.* 13	Matt. 18, to *v.* 21	Gen. 47, *v.* 13	Acts 19, *v.* 21
2	e	*Purificat. of V. Mary*		— 18, *v.*21 to 19, *v.*3		— 20, to *v.* 17
3	f	Blasius, Bp. & Mart....	— 48	— 19, *v.* 3 to *v.* 27	— 49	— 20, *v.* 17
4	g		— 50	— 19, *v.*27 to 20, *v.*17	Exod. 1	— 21, to *v.* 17
5	A	Agatha, Virg. & Mart....	Exod. 2	— 20, *v.* 17	— 3	— 21, *v.* 17 to *v.* 37
6	b		— 4, to *v.* 24	— 21, to *v.* 23	— 4, *v.* 27 to 5, *v.* 15	— 21, *v.* 37 to 22, *v.* 23
7	c		— 5, *v.* 15 to 6, *v.* 14	— 21, *v.* 23	— 6, *v.* 28 to 7, *v.* 14	— 22, *v.* 23 to 23, *v.* 12
8	d		— 7, *v.* 14	— 22, to *v.* 15	— 8, to *v.* 20	— 23, *v.* 12
9	e		— 8, *v.* 20 to 9, *v.* 13	— 22, *v.* 15 to *v.* 41	— 9, *v.* 13	— 24
10	f		— 10, to *v.* 21	— 22, *v.*41 to 23, *v.*13	— 10, *v.* 21 & 11	— 25
11	g		— 12, to *v.* 21	— 23, *v.* 13	— 12, *v.* 21 to *v.* 43	— 26
12	A		— 12, *v.* 43 to 13, *v.* 17	— 24, to *v.* 29	— 13, *v.* 17 to 14, *v.* 10	— 27, to *v.* 18
13	b		— 14, *v.* 10	— 24, *v.* 29	— 15, to *v.* 22	— 27, *v.* 18
14	c	Valentine, Bp. & Mar..	— 15, *v.* 22 to 16, *v.* 11	— 25, to *v.* 31	— 16, *v.* 11	— 28, to *v.* 17
15	d		— 17	— 25, *v.* 31	— 18	— 28, *v.* 17
16	e		— 19	— 26, to *v.* 31	— 20, to *v.* 22	Rom. 1
17	f		— 21, to *v.* 18	— 26, *v.* 31 to *v.* 57	— 22, *v.* 21 to 23, *v.* 10	— 2, to *v.* 17
18	g		— 23, *v.* 14	— 26, *v.* 57	— 24	— 2, *v.* 17
19	A		— 25, to *v.* 23	— 27, to *v.* 27	— 28, to *v.* 13	— 3
20	b		— 28, *v.* 29 to *v.* 42	— 27, *v.* 27 to *v.* 57	— 29, *v.* 35 to 30, *v.* 11	— 4
21	c		— 31	— 27, *v.* 57	— 32, to *v.* 15	— 5
22	d		— 32, *v.* 15	— 28	— 33, to *v.* 12	— 6
23	e	*Fast*	— 33, *v.* 12 to 34, *v.* 10	Mark 1, to *v.* 21	— 34, *v.* 10 to *v.* 27	— 7
24	f	*St. Matthias*, Ap. & M.		— 1, *v.* 21		— 8, to *v.* 18
25	g		— 34, *v.* 27	— 2, to *v.* 23	— 35, *v.* 29 to 36, *v.* 8	— 8, *v.* 18
26	A		— 39, *v.* 30	— 2, *v.* 23 to 3, *v.* 13	— 40, to *v.* 17	— 9, to *v.* 19
27	b		— 40, *v.* 17	— 3, *v.* 13	Lev. 9, *v.* 22 to 10, *v.* 12	— 9, *v.* 19
28	c		Levit. 14, to *v.* 23	— 4, to *v.* 35	— 16, to *v.* 23	— 10
29	d		— 19, to *v.* 19	Matt. 7	— 19, *v.*30 to 20, *v.* 9	— 12
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...	...					

MARCH
HATH XXXI DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
				I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
	1	d	David, Archbishop	Levit. 25, to *v.* 18	Mark 4, *v.* 35 to 5, *v.* 21	Levit. 25, *v.* 18 to *v.* 44	Rom. 11, to *v.* 25
	2	e	Chad, Bishop	— 26, to *v.* 21	— 5, *v.* 21	— 26, *v.* 21	— 11, *v.* 25
	3	f	.....	Num. 6	— 6, to *v.* 14	Num. 9, *v.* 15 to 10, *v.* 11	— 12
	4	g	.....	— 10, *v.* 11	— 6, *v.* 14 to *v.* 30	— 11, to *v.* 24	— 13
	5	A	.....	— 11, *v.* 24	— 6, *v.* 30	— 12	— 14, & 15, to *v.* 8
	6	b	.....	— 13, *v.* 17	— 7, to *v.* 24	— 14, to *v.* 26	— 15, *v.* 8
	7	c	Perpetua, Martyr .	— 14, *v.* 26	— 7, *v.* 24 to 8, *v.* 10	— 16, to *v.* 23	— 16
	8	d	.....	— 16, *v.* 23	— 8, *v.* 10 to 9, *v.* 2	— 17	1 Cor. 1, to *v.* 26
	9	e	.....	— 20, to *v.* 14	— 9, *v.* 2 to *v.* 30	— 20, *v.* 14	— 1, *v.* 26 & 2
	10	f	.....	— 21, to *v.* 10	— 9, *v.* 30	— 21, *v.* 10 to *v.* 32	— 3
	11	g	.....	— 22, to *v.* 22	— 10, to *v.* 32	— 22, *v.* 22	— 4, to *v.* 18
	12	A	Gregory, Bp. & Con.	— 23	— 10, *v.* 32	— 24	— 4, *v.* 18 & 5
	13	b	.....	— 25	— 11, to *v.* 27	— 27, *v.* 12	— 6
	14	c	.....	Deut. 1, to *v.* 19	— 11, *v.* 27 to 12, *v.* 13	Deut. 1, *v.* 19	— 7, to *v.* 25
	15	d	.....	— 2, to *v.* 26	— 12, *v.* 13 to *v.* 35	— 2, *v.* 26 to 3, *v.* 18	— 7, *v.* 25
	16	e	.....	— 3, *v.* 18	— 12, *v.* 35 to 13, *v.* 14	— 4, to *v.* 25	— 8
	17	f	.....	— 4, *v.* 25 to *v.* 41	— 13, *v.* 14	— 5, to *v.* 22	— 9
	18	g	Edw. K. of W. Sax.	— 5, *v.* 22	— 14, to *v.* 27	— 6	— 10, & 11, *v.* 1
	19	A	.....	— 7, to *v.* 12	— 14, *v.* 27 to *v.* 53	— 7, *v.* 12	— 11, *v.* 2 to *v.* 17
	20	b	.....	— 8	— 14, *v.* 53	— 10, *v.* 8	— 11, *v.* 17
14	21	c	Benedict, Abbot ...	— 11, to *v.* 18	— 15, to *v.* 42	— 11, *v.* 18	— 12, to *v.* 28
3	22	d	.....	— 15, to *v.* 16	— 15, *v.* 42 & 16	— 17, *v.* 8	— 12, *v.* 28 & 13
	23	e	.....	— 18, *v.* 9	Luke 1, to *v.* 26	— 24, *v.* 5	— 14, to *v.* 20
11	24	f	..... *Fast*	— 25	— 1, *v.* 26 to *v.* 46	— 27	— 14, *v.* 20
	25	g	*Annunc. of V. M.*	.....	— 1, *v.* 46	.....	— 15, to *v.* 35
19	26	A	.....	— 28, to *v.* 15	— 2, to *v.* 21	— 28, *v.* 15 to *v.* 47	— 15, *v.* 35
8	27	b	.....	— 28, *v.* 47	— 2, *v.* 21	— 29, *v.* 9	— 16
	28	c	.....	— 30	— 3, to *v.* 23	— 31, *v.* *v.* 14	2 Cor. 1, to *v.* 23
16	29	d	.....	— 31, *v.* 14 to *v.* 30	— 4, to *v.* 16	— 31, *v.* 30 to 32, *v.* 44	— 1, *v.* 23 to 2, *v.* 14
5	30	e	.....	— 32, *v.* 44	— 4, *v.* 16	— 33	— 2, *v.* 14 & 3
	31	f	.....	— 34	— 5, to *v.* 17	Joshua 1	— 4

APRIL
HATH XXX DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
				I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
13	1	g	.....	Joshua 2	Luke 5, *v.* 17	Joshua 3	2 Cor. 5
2	2	A	.....	— 4	— 6, to *v.* 20	— 5	— 6, & 7, *v.* 1
	3	b	Richard, Bishop ...	— 6	— 6, *v.* 20	— 7	— 7, *v.* 2
10	4	c	St. Ambrose, Bp....	— 9, *v.* 3	— 7, to *v.* 24	— 10, to *v.* 16	— 8
	5	d	.....	— 21, *v.* 43 to 22, *v.* 11	— 7, *v.* 24	— 22, *v.* 11	— 9
18	6	e	.....	— 23	— 8, to *v.* 26	— 24	— 10
7	7	f	.....	Judges 2	— 8, *v.* 26	Judges 4	— 11, to *v.* 30
	8	g	.....	— 5	— 9, to *v.* 28	— 6, to *v.* 24	— 11, *v.* 30 to 12, *v.* 14
15	9	A	.....	— 6 *v.* 24	— 9, *v.* 28 to *v.* 51	— 7	— 12 *v.* 14 & 13
4	10	b	.....	— 8, *v.* 32 to 9, *v.* 25	— 9, *v.* 51 to 10, *v.* 17	— 10	Gal. 1
	11	c	.....	— 11, to *v.* 29	— 10, *v.* 17	— 11, *v.* 29	— 2
12	12	d	.....	— 13	— 11, to *v.* 29	— 14	— 3
1	13	e	.....	— 15	— 11, *v.* 29	— 16	— 4, to *v.* 21
	14	f	.....	Ruth 1	— 12, to *v.* 35	Ruth 2	— 4, *v.* 21 to 5, *v.* 13
9	15	g	.....	— 3	— 12, *v.* 35	— 4	— 5, *v.* 13
	16	A	.....	1 Sam. 1	— 13, to *v.* 18	1 Sam. 2, to *v.* 21	— 6
17	17	b	.....	— 2, *v.* 21	— 13, *v.* 18	— 3	Eph. 1
6	18	c	.....	— 4	— 14, to *v.* 25	— 5	— 2
	19	d	Alphege, Archbp...	— 6	— 14, *v.* 25 to 15, *v.* 11	— 7	— 3
	20	e	.....	— 8	— 15, *v.* 11	— 9	— 4, to *v.* 25
	21	f	.....	— 10	— 16	— 11	— 4, *v.* 25 to 5, *v.* 22
	22	g	.....	— 12	— 17, to *v.* 20	— 13	— 5, *v.* 22 to 6, *v.* 10
23	A	St. George, Martyr	— 14, to *v.* 24	— 17, *v.* 20	— 14, *v.* 24 to *v.* 47	— 6, *v.* 10	
	24	b	.....	— 15	— 18, to *v.* 31	— 16	Phil. 1
	25	c	*St. Mark*, Evang....	.....	— 18, *v.* 31 to 19, *v.* 11	.....	— 2
	26	d	.....	— 17, to *v.* 31	— 19, *v.* 11 to *v.* 28	— 17, *v.* 31 to *v.* 55	— 3
	27	e	.....	— 17, *v.* 55 to 18, *v.* 17	— 19, *v.* 28	— 19	— 4
	28	f	.....	— 20, to *v.* 18	— 20, to *v.* 27	— 20, *v.* 18	Col. 1, to *v.* 21
	29	g	.....	— 21	— 20, *v.* 27 to 21, *v.* 5	— 22	— 1, *v.* 21 to 2, *v.* 8
	30	A	.....	— 23	— 21, *v.* 5	— 24, & 25, *v.* 1	— 2, *v.* 8
	...	...	.....	.....	.....	.....	.....

MAY
HATH XXXI DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON
1	b	*St. Philip & St. James*				Colos. 3, to v. 18
2	c		1 Sam. 25	Luke 22, to v. 31	1 Sam. 28, v. 3	— 3, v. 18 to 4, v 7
3	d	Invention of the Cross.	— 31	— 22, v. 31 to v. 54	2 Sam. 1	— 4, v. 7
4	e		2 Sam. 3, v. 17	— 22, v. 54	— 4	1 Thess. 1
5	f		— 6	— 23, to v. 26	— 7, to v. 18	— 2
6	g	St. John, Ev. Port. Lat.	— 7, v. 18	— 23, v. 26 to v. 50	— 9	— 3
7	A		— 11	— 23, v. 50 to 24, v. 13	— 12, to v. 24	— 4
8	b		— 13, v. 33 to 14, v. 26	— 24, v. 13	— 15, to v 16	— 5
9	c		— 15, v 16	John 1, to v. 29	— 16, to v. 15	2 Thess. 1
10	d		— 16, to 15 to 17, v. 24	— 1, v. 29	— 17, v. 24 to 18, v. 18	— 2
11	e		— 18, v. 18	— 2	— 19, to v. 24	— 3
12	f		— 19, v. 24	— 3, to v. 22	— 21, to v 15	1 Tim. 1, to v. 18
13	g		— 23, to v. 24	— 3, v 22	— 24	— 1, v. 18 & 2
14	A		1 Kings 1, to v 28	— 4, to v. 31	— 1 Kings 1, v. 28 to v. 49	— 3
15	b		1 Chron. 29, v. 10	— 4, v. 31	— 3	— 4
16	c		1 Kings 2, v. 20	— 5, to v. 24	— 5	— 5
17	d		— 6, to v. 15	— 5, v. 24	— 8, to v. 22	— 6
18	e		— 8, v. 22 to v. 54	— 6, to v 22	— 8, v. 54 to 9, v 10	2 Tim. 1
19	f	Dunstan, Archbishop ...	— 10	— 6, v 22 to v 41	— 11, to v. 26	— 2
20	g		— 11, v 26	— 6, v. 41	— 12, to v. 25	— 3
21	A		— 12, v 25 to 13, v. 11	— 7, to v. 25	— 13, v 11	— 4
22	b		— 14, to v. 21	— 7, v. 25	— 15, v 25 to 16, v. 8	Titus 1
23	c		— 16, v. 8	— 8, to v. 31	— 17	— 2
24	d		— 18, to v 17	— 8, v. 31	— 18, v. 17	— 3
25	e		— 19	— 9, to v. 39	— 21	Philemon
26	f	Augustine, Archbishop.	— 22, to v. 41	— 9, v. 39 to 10, v. 22	2 Kings 1	Heb. 1
27	g	Ven. Bede, Presbyter...	2 Kings 2	— 10, v. 22	— 4, v. 8	— 2, & 3, to v. 7
28	A		— 5	— 11, to v 17	— 6, to v. 24	— 3, v. 7 to 4, v 14
29	b		— 6, v. 24	— 11, v. 17 to v. 47	— 7	— 4, v 14 & 5
30	c		— 8, to v. 16	— 11, v. 47 to 12, v. 20	— 9	— 6
31	d		— 10, to v 18	— 12, v. 20	— 10, v. 18	— 7

JUNE
HATH XXX DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	e	Nicomede, Martyr	2 Kings 13	John 13, to v. 21	2 Kings 17, to v. 24	Heb 8
2	f		— 17, v. 24	— 13, v. 21	2 Chron. 12	— 9
3	g		2 Chron. 13	— 14	— 14	— 10, to v. 19
4	A		— 15	— 15	— 16, & 17, to v. 14	— 10, v. 19
5	b	Boniface, Bp. & Martyr	— 19	— 16, to v. 16	— 20, to v 31	— 11, to v. 17
6	c		— 20, v. 31 & 21	— 16, v. 16	— 22	— 11, v. 17
7	d		— 23	— 17	— 24	— 12
8	e		— 25	— 18, to v. 23	— 26, & 27	— 13
9	f		— 28	— 18, v. 23	2 Kings 18, to v. 9	James 1
10	g		— 29, v. 3 to v. 21	— 19, to v 25	2 Chron. 30, & 31, v. 1	— 2
11	A	*St. Barnabas*, Ap. & M.				
12	b		2 Kings 18, v. 13	— 19, v. 25	2 Kings 19, to v. 20	— 3
13	c		— 19, v. 20	— 20, to v. 19	— 20	— 4
14	d		Isaiah 38, v. 9 to v. 21	— 20, v. 19	2 Chron. 33	— 5
15	e		— 2 Kings 22	— 21	2 Kings 23, to v. 21	1 Pet. 1, to v. 22
16	f		— 23, v. 21 to 24, v. 8	Acts 1	— 24, v. 8 to 25, v. 8	— 1, v. 22 to 2, v. 11
17	g	St. Alban, Martyr	— 25, v. 8	— 2, to v. 22	Ezra 1, & 3	— 2, v. 11 to 3, v. 8
18	A		Ezra 4	— 2, v. 22	— 5	— 3, v. 8 to 4, v. 7
19	b		— 7	— 3	— 8, v. 15	— 4, v. 7
20	c	Trans. of Edw. King of [W. Sax.	— 9	— 4, to v. 32	— 10, to v. 20	— 5
21	d		Nehem. 1	— 4, v. 32 to 5, v. 17	Nehem. 2	2 Peter 1
22	e		— 4	— 5, v. 17	— 5	— 2
23	f	*Fast*	— 6, & 7, to v. 5	— 6	— 7, v. 73 & 8	— 3
24	g	*St. John Baptist*.....				
25	A		— 13, to v. 15	— 7, to v. 35	— 13, v. 15	1 John 1
26	b		Esther 1	— 7, v. 35 to 8, v. 5	Esther 2, v. 15 & 3	— 2, to v. 15
27	c		— 4	— 8, v. 5 to v. 26	— 5	— 2, v. 15
28	d	*Fast*	— 6	— 8, v. 26	— 7	— 3, to v. 16
29	e	*St. Peter*, Ap. & Mart.				
30	f		Job 1	— 9, to v. 23	Job 2	— 3, v. 16 to 4, v. 7
...	...					

JULY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	g	.....	Job 3	Acts 9, v. 23	Job 4	1 John 4, v. 7
2	A	Visit. of Bl. Virg. Mary	— 5	— 10, to v. 24	— 6	— 5
3	b	.....	— 7	— 10, v. 24	— 9	2 John
4	c	Tran. Martin, Bishop...	— 10	— 11	— 11	3 John
5	d	.....	— 12	— 12	— 13	Jude
6	e	.....	— 14	— 13, to v. 26	— 16	Matt. 1, v. 18
7	f	.....	— 17	— 13, v. 26	— 19	— 2
8	g	.....	— 21	— 14	— 22, v. 12 to v. 29	— 3
9	A	.....	— 23	— 15, to v. 30	— 24	— 4, to v. 23
10	b	.....	— 25, & 26	— 15, v. 30 to 16, v. 16	— 27	— 4, v. 23 to 5, v. 13
11	c	.....	— 28	— 16, v. 16	— 29, & 30, v. 1	— 5, v. 13 to v. 33
12	d	.....	— 30, v. 12 to v. 27	— 17, to v. 16	— 31, v. 13	— 5, v. 33
13	e	.....	— 32	— 17, v. 16	— 33, to v. 39	— 6, to v. 19
14	f	.....	— 38, v. 39 & 39	— 18, to v. 24	— 40	— 6, v. 19 to 7, v. 7
15	g	Swithun, Bishop	— 41	— 18, v. 24 to 19, v. 21	— 42	— 7, v. 7
16	A	.....	Prov. 1, to v. 20	— 19, v. 21	Prov. 1, v. 20	— 8, to v. 18
17	b	.....	— 2	— 20, to v. 17	— 3, to v. 27	— 8, v. 18
18	c	.....	— 3, v. 27 to 4, v. 20	— 20, v. 17	— 4, v. 20 to 5, v. 15	— 9, to v. 18
19	d	.....	— 5, v. 15	— 21, to v. 17	— 6, to v. 20	— 9, v. 18
20	e	Margaret, Virg. & Mart.	— 7	— 21, v. 17 to v. 37	— 8	— 10, to v. 24
21	f	.....	— 9	— 21, v. 37 to 22, v. 23	— 10, v. 16	— 10, v. 24
22	g	St. Mary Magdalene ...	— 11, to v. 15	— 22, v. 23 to 23, v. 12	— 11, v. 15	— 11
23	A	.....	— 12, v. 10	— 23, v. 12	— 13	— 12, to v. 22
24	b	..... *Fast*	— 14, v. 9 to v. 23	— 24	— 14, v. 23 to 15, v. 18	— 12, v. 22
25	c	*St. James*, Apostle.....	.....	.....	.....	— 13, to v. 24
26	d	St. Anne	— 15, v. 18	— 25	— 16, to v. 20	— 13, v. 24 to v. 53
27	e	.....	— 16, v. 21 to 17, v. 18	— 26	— 18, v. 10	— 13, v. 53 to 14, v. 13
28	f	.....	— 19, v. 13	— 27	— 20, to v. 23	— 14, v. 13
29	g	.....	— 21, to v. 17	— 28, to v. 17	— 22, to v. 17	— 15, to v. 21
30	A	.....	— 23, v. 10	— 28, v. 17	— 24, v. 21	— 15, v. 21
31	b	.....	— 25	Rom. 1	— 26, to v. 21	— 16 to v. 24

AUGUST HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	c	Lammas Day.....	Prov. 27, to v. 23	Rom. 2, to v. 17	Prov. 28, to v. 15	Matt. 16, v. 24 to 17, v. 14
2	d	.....	— 30, to v. 18	— 2, v. 17	— 31, v. 10	— 17, v. 14
3	e	.....	Eccles. 1	— 3	Eccles. 2, to v. 12	— 18, to v. 21
4	f	.....	— 3	— 4	— 4	— 18, v. 21 to 19, v. 3
5	g	.....	— 5	— 5	— 6	— 19, v. 3 to v. 27
6	A	Transfiguration	— 7	— 6	— 8	— 19, v. 27 to 20, v. 17
7	b	Name of Jesus	— 9	— 7	— 11	— 20, v. 17
8	c	.....	— 12	— 8, to v. 18	Jer. 1	— 21, to v. 23
9	d	.....	Jer. 2, to v. 14	— 8, v. 18	— 5, to v. 19	— 21, v. 23
10	e	St. Lawrence, Martyr .	— 5, v. 19	— 9, to v. 19	— 6, to v. 22	— 22, to v. 15
11	f	.....	— 7, to v. 17	— 9, v. 19	— 8, v. 4	— 22, v. 15 to v. 41
12	g	.....	— 9, to v. 17	— 10	— 13, v. 8 to v. 24	— 22, v. 41 to 23, v. 13
13	A	.....	— 15	— 11, to v. 25	— 17, to v. 19	— 23, v. 13
14	b	.....	— 18, to v. 18	— 11, v. 25	— 19	— 24, to v. 29
15	c	.....	— 21	— 12	— 22, to v. 13	— 24, v. 29
16	d	.....	— 22, v. 13	— 13	— 23, to v. 16	— 25, to v. 31
17	e	.....	— 24	— 14, & 15, to v. 8	— 25, to v. 15	— 25, v. 31
18	f	.....	— 26	— 15, v. 8	— 28	— 26, to v. 31
19	g	.....	— 29, v. 4 to v. 20	— 16	— 30	— 26, v. 31 to v. 57
20	A	.....	— 31, to v. 15	1 Cor. 1, to v. 26	— 31, v. 15 to v. 38	— 26, v. 57
21	b	.....	— 33, to v. 14	— 1, v. 26 & 2	— 33, v. 14	— 27, to v. 27
22	c	.....	— 33	— 3	— 36, to v. 14	— 27, v. 27 to v. 57
23	d	..... *Fast*	— 36, v. 14	— 4, to v. 18	— 38, to v. 14	— 27, v. 57
24	e	*St. Bartholomew*	.....	— 4, v. 18 & 5	.....	— 28
25	f	.....	— 38, v. 14	— 6	— 39	Mark 1, to v. 21
26	g	.....	— 50, to v. 21	— 7, to v. 25	— 51, v. 54	— 1, v. 21
27	A	.....	Ezek. 1, to v. 15	— 7, v. 25	Ezek. 1, v. 15	— 2, to v. 23
28	b	St. Augustine, Bishop .	— 2	— 8	— 3, to v. 15	— 2, v. 23 to 3, v. 13
29	c	S. John Bapt. beheaded	— 3, v. 15	— 9	— 8	— 3, v. 13
30	d	.....	— 9	— 10, & 11, v. 1	— 11, v. 14	— 4, to v. 35
31	e	.....	— 12, v. 17	— 11, v. 2 to v. 17	— 13, to v. 17	— 4, v. 35 to 5, v. 21

SEPTEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	f	Giles, Abbot & Confes.	Ezek. 13, *v.* 17	1 Cor. 11, *v.* 17	Ezek. 14, to *v.* 12	Mark 5, *v.* 21
2	g	.....	— 14, *v.* 12	— 12, to *v.* 28	— 16, *v.* 44	— 6, to *v.* 14
3	A	.....	— 18, to *v.* 19	— 12, *v.* 28 & 13	— 18, *v.* 19	— 6, *v.* 14 to *v.* 30
4	b	.....	— 20, to *v.* 18	— 14, to *v.* 20	— 20, *v.* 18 to *v.* 33	— 6, *v.* 30
5	c	.....	— 20, *v.* 33 to *v.* 44	— 14 *v.* 20	— 22, *v.* 23	— 7, to *v.* 24
6	d	.....	— 24, *v.* 15	— 15, to *v.* 35	— 26	— 7, *v.* 24 to 8, *v.* 10
7	e	Evurtius, Bishop	— 27, to *v.* 26	— 15, *v.* 35	— 27, *v.* 26	— 8, *v.* 10 to 9, *v.* 2
8	f	Nativity of Virg. Mary.	— 28, to *v.* 20	— 16	— 31	— 9, *v.* 2 to *v.* 30
9	g	.....	— 32, to *v.* 17	2 Cor. 1, to *v.* 23	— 33, to *v.* 21	— 9, *v.* 30
10	A	.....	— 33, *v.* 21	— 1, *v.* 23 to 2, *v.* 14	— 34, to *v.* 17	— 10, to *v.* 32
11	b	.....	— 34, *v.* 17	— 2, *v.* 14 & 3	—36, *v.* 16 to *v.* 33	— 10, *v.* 32
12	c	.....	— 37, to *v.* 15	— 4	— 37, *v.* 15	— 11, to *v.* 27
13	d	.....	— 47, to *v.* 13	— 5	Dan. 1	— 11, *v.* 27 to 12, *v.* 13
14	e	Holy Cross Day	Dan. 2, to *v.* 24	— 6, & 7, *v.* 1	— 2, *v.* 24	— 12, *v.* 13 to *v.* 35
15	f	.....	— 3	— 7, *v.* 2 to 14	— 4, to *v.* 19	— 12, *v.* 35 to 13, *v.* 14
16	g	.....	— 4, *v.* 19	— 8	— 5, to *v.* 17	— 13, *v.* 14
17	A	Lambert, Bp. & Martyr	— 5, *v.* 17	— 9	— 6	— 14, to *v.* 27
18	b	.....	— 7, to *v.* 15	— 10	— 7, *v.* 15	— 14, *v.* 27 to *v.* 53
19	c	.....	— 9, to *v.* 20	— 11, to *v.* 30	— 9, *v.* 20	— 14, *v.* 53
20	d	..... *Fast*	— 10, to *v.* 20	— 11, *v.* 30 to 12, *v.* 14	— 12	— 15, to *v.* 42
21	e	*St. Matthew*, Apostle...	.....	— 12, *v.* 14 & 13	.....	— 15, *v.* 42 & 16
22	f	.....	Hosea 2, *v.* 14	Gal. 1	Hosea 4, to *v.* 13	Luke 1, to *v.* 26
23	g	.....	— 5, *v.* 8 to 6, *v.* 7	— 2	— 7, *v.* 8	— 1, *v.* 26 to *v.* 57
24	A	.....	— 8	— 3	— 9	— 1, *v.* 57
25	b	.....	— 10	— 4, to *v.* 21	— 11, & 12, to *v.* 7	— 2, to *v.* 21
26	c	St. Cyprian, Archbp. ...	— 13, to *v.* 15	— 4, *v.* 21 to 5, *v.* 13	— 14	— 2, *v.* 21
27	d	.....	Joel 1	— 5, *v.* 13	Joel 2, to *v.* 15	— 3, to *v.* 23
28	e	.....	— 2, *v.* 15 to *v.* 23	— 6	— 2, *v.* 28, to 3, *v.* 9	— 4, to *v.* 16
29	f	*St. Michael*	.....	.....	.....	.....
30	g	St. Jerom, C. D.	— 3, *v.* 9	Eph. 1	Amos 1, & 2, to *v.* 4	— 4, *v.* 16
...	...	.....	.....	.....	.....	.....

OCTOBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	A	Remigius, Bishop	Amos 2, *v.* 4 to 3, *v.* 9	Eph. 2	Amos 4, *v.* 4	Luke 5, to *v.* 17
2	b	.....	— 5, to *v.* 18	— 3	— 5, *v.* 18 to 6, *v.* 9	— 5, *v.* 17
3	c	.....	— 7	— 4, to *v.* 25	— 8	— 5, to *v.* 20
4	d	.....	— 9	— 4, *v.* 25 to 5, *v.* 22	Obadiah	— 6, *v.* 20
5	e	.....	Jonah 1	— 5, *v.* 22 to 6, *v.* 10	Jonah 2	— 7, to *v.* 24
6	f	Faith, Virg. & Martyr.	— 3	— 6, *v.* 10	— 4	— 7, *v.* 24
7	g	.....	Micah 1, to *v.* 10	Phil. 1	Micah 2	— 8, to *v.* 26
8	A	.....	— 3	— 2	— 4	— 8, *v.* 26
9	b	St. Denys, Bp. & Mart.	— 5	— 3	— 6	— 9, to *v.* 28
10	c	.....	— 7	— 4	Nahum 1	— 9, *v.* 28 to *v.* 51
11	d	.....	Nahum 2	Col. 1, to *v.* 21	— 3	— 9, *v.* 51 to 10, *v.* 17
12	e	.....	Habak. 1	— 1, *v.* 21 to 2, *v.* 8	Habak. 2	— 10, *v.* 17
13	f	Transl. of K. Edw. Con.	— 3	— 2, *v.* 8	Zeph. 1, to *v.* 14	— 11, to *v.* 29
14	g	.....	Zeph. 1, *v.* 14 to 2, *v.* 4	— 3, to *v.* 18	— 2, *v.* 4	— 11, *v.* 29
15	A	.....	— 3	— 3, *v.* 18 & 4	Haggai 1	— 12, to *v.* 35
16	b	.....	Haggai 2, to *v.* 10	1 Thess. 1	— 2, *v.* 10	— 12, *v.* 35
17	c	Etheldreda, Virgin	Zech. 1, to *v.* 18	— 2	Zech. 1, *v.* 18 & 2	— 13, to *v.* 18
18	d	*St. Luke*, Evangelist ...	.....	— 3	.....	— 13, *v.* 18
19	e	.....	— 3	— 4	— 4	— 14, to *v.* 25
20	f	.....	— 5	— 5	— 6	— 14, *v.* 25 to 15, *v.* 11
21	g	.....	— 7	2 Thess. 1	— 8, to *v.* 14	— 15, *v.* 11
22	A	.....	— 8, *v.* 14	— 2	— 9, *v.* 9	— 16
23	b	.....	— 10	— 3	— 11	— 17, to *v.* 20
24	c	.....	— 12	1 Tim. 1, to *v.* 18	— 13	— 17, *v.* 20
25	d	Crispin, Martyr	— 14	— 1, *v.* 18 & 2	Mal. 1	— 18, to *v.* 31
26	e	.....	Mal. 2	— 3	— 3, to *v.* 13	— 18, *v.* 31 to 19, *v.* 11
27	f	..... *Fast*	— 3, *v.* 13 & 4	— 4	Wisdom 1	— 19, *v.* 11 to *v.* 28
28	g	*St. Simon & St. Jude*...	.....	— 5	.....	— 19, *v.* 28
29	A	.....	Wisdom 2	— 6	— 4, *v.* 7	— 20, to *v.* 27
30	b	.....	— 6, to *v.* 22	2 Tim. 1	— 6, *v.* 22 to 7, *v.* 15	— 20, *v.* 27 to 21, *v.* 5
31	c	..... *Fast*	— 7, *v.* 15	— 2	— 8, to *v.* 19	— 21, *v.* 5

NOVEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	d	*All Saints' Day*	Wisdom 9	2 Tim. 3	Wisdom 11, to *v.* 15	Luke 22, to *v.* 31
2	e		— 11, *v.* 15 to 12, *v.* 3	— 4	— 17	— 22, *v.* 31 to *v.* 54
3	f		Ecclus. 1, to *v.* 14	Titus 1	Ecclus. 2	— 22, *v.* 54
4	g		— 5, *v.* 17 to *v.* 30	— 2	— 4, *v.* 10	— 23, to *v.* 26
5	A		— 6	— 3	— 7, *v.* 27	— 23, *v.* 26 to *v.* 50
6	b	Leonard, Confessor	— 10, *v.* 18	Philemon	— 14, to *v.* 20	— 23, *v.* 50 to 24, *v.* 13
7	c		— 15, *v.* 9	Heb. 1	— 16, *v.* 17	— 24, *v.* 13
8	d		— 18, to *v.* 15	— 2, & 3, to *v.* 7	— 18, *v.* 15	John 1, to *v.* 29
9	e		— 19, *v.* 13	— 3, *v.* 7 to 4, *v.* 14	— 22, *v.* 6 to *v.* 24	— 1, *v.* 29
10	f					
11	g	St. Martin, Bp. & Conf.	— 24, to *v.* 24	— 4, *v.* 14 & 5	— 24, *v.* 24	— 2
12	A		— 33, *v.* 7 to *v.* 23	— 6	— 34, *v.* 15	— 3, to *v.* 22
13	b	Britius, Bishop	— 35	— 7	— 37, *v.* 8 to *v.* 19	— 3, *v.* 22
14	c		— 39, to *v.* 13	— 8	— 39, *v.* 13	— 3, to *v.* 31
15	d	Machutus, Bishop	— 41, to *v.* 14	— 9	— 42, *v.* 15	— 4, *v.* 31
16	e		— 44, to *v.* 16	— 10, to *v.* 19	— 50, to *v.* 25	— 5, to *v.* 24
17	f	Hugh, Bp. of Lincoln	— 51, *v.* 10	— 10, *v.* 19	Baruch 4, to *v.* 21	— 5, *v.* 24
18	g		Baruch 4, *v.* 36 & 5	— 11, to *v.* 17	Isaiah 1, to *v.* 21	— 6, to *v.* 22
19	A		Isaiah 1, *v.* 21	— 11, *v.* 17	— 2	— 6, *v.* 22 to *v.* 41
20	b	Edmund, Kg. & Martyr	— 3, to *v.* 16	— 12	— 4, *v.* 2	— 6, *v.* 41
21	c		— 5, to *v.* 18	— 13	— 5, *v.* 18	— 7, to *v.* 25
22	d	Cecilia, Virg. & Martyr	— 6	James 1	— 7, to *v.* 17	— 7, *v.* 25
23	e	Clement, Bp. & Martyr	— 8, *v.* 5 to *v.* 18	— 2	— 8, *v.* 18 to 9, *v.* 8	— 8, to *v.* 31
24	f		— 9, *v.* 8 to 10, *v.* 5	— 3	— 10, *v.* 5 to *v.* 20	— 8, *v.* 31
25	g	Catherine, Virg. & Mar.	— 10, *v.* 20	— 4	— 11, to *v.* 10	— 9, to *v.* 39
26	A		— 11, *v.* 10	— 5	— 12	— 9, *v.* 39 to 10, *v.* 22
27	b		— 13	1 Pet. 1, to *v.* 22	— 14, to *v.* 24	— 10, *v.* 22
28	c		— 17	— 1, *v.* 22 to 2, *v.* 11	— 18	— 11, to *v.* 17
29	d	*Fast*	— 19, to *v.* 16	— 2, *v.* 11 to 3, *v.* 8	— 19, *v.* 16	— 11, *v.* 17 to *v.* 47
30	e	*St. Andrew*, Ap. & Mar.				
...	...					

DECEMBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. LESSON.	II. LESSON.	I. LESSON.	II. LESSON.
1	f		Isaiah 21, to *v.* 13	1 Pet. 3, *v.* 8 to 4, *v.* 7	Isaiah 22, to *v.* 15	John 11, *v.* 47 to 12, *v.* 20
2	g		— 22, *v.* 15	— 4, *v.* 7	— 23	— 12, *v.* 20
3	A		— 24	— 5	— 25	— 13, to *v.* 21
4	b		— 26, to *v.* 20	2 Pet. 1	— 26, *v.* 20 & 27	— 13, *v.* 21
5	c		— 28, to *v.* 14	— 2	— 28, *v.* 14	— 14
6	d	Nicolas, Bishop	— 29, to *v.* 9	— 3	— 29, *v.* 9	— 15
7	e		— 30, to *v.* 18	1 John 1	— 30, *v.* 18	— 16, to *v.* 16
8	f	Conception of V. Mary.	— 31	— 2, to *v.* 15	— 32	— 16, *v.* 16
9	g		— 33	— 2, *v.* 15	— 34	— 17
10	A		— 35	— 3, to *v.* 16	— 40, to *v.* 12	— 18, to *v.* 28
11	b		— 40, *v.* 12	— 3, *v.* 16 to 4, *v.* 7	— 41, to *v.* 17	— 18, *v.* 28
12	c		— 41, *v.* 17	— 4, *v.* 7	— 42, to *v.* 18	— 19, to *v.* 25
13	d	Lucy, Virgin & Martyr.	— 42, *v.* 18 to 43, *v.* 8	— 5	— 43, *v.* 8	— 19, *v.* 25
14	e		— 44, to *v.* 21	2 John	— 44, *v.* 21 to 45, *v.* 8	— 20, to *v.* 19
15	f		— 45, *v.* 8	3 John	— 46	— 20, *v.* 19
16	g	O Sapientia	— 47	Jude	— 48	— 21
17	A		— 49, to *v.* 13	Rev. 1	— 49, *v.* 13	Rev. 2, to *v.* 18
18	b		— 50	— 2, *v.* 18 to 3, *v.* 7	— 51, to *v.* 9	— 3, *v.* 7
19	c		— 51, *v.* 9	— 4	— 52, to *v.* 13	— 5
20	d	*Fast*	— 52, *v.* 13 & 53	— 6	— 54	— 7
21	e	*St. Thomas*, Ap. & Mar.				
22	f		— 55	— 8	— 56	— 10
23	g		— 57	— 11	— 58	— 12
24	A	*Fast*	— 59	— 14	— 60	— 15
25	b	*Christmas Day.*				
26	c	*St. Stephen*, Martyr				
27	d	*St. John*, Ap. & Evang.				
28	e	*Innocents' Day*	— 16			— 18
29	f		— 61	— 19, to *v.* 11	— 62	— 19, *v.* 11
30	g		— 63	— 20	— 64, & 65, to *v.* 8	— 21, to *v.* 15
31	A	Silvester, Bishop	— 65, *v.* 8	— 21, *v.* 15 to 22, *v.* 6	— 66	— 22, *v.* 6

OF THE TABLES AND RULES FOR FINDING EASTER-DAY.

Before the change of style in England Easter-day was defined to be the first Sunday after the first full moon, which happens next after the one-and-twentieth day of March. In the case of the full moon happening on a Sunday Easter-Day was to be the Sunday after. The present rule is that laid down by the 24 Geo. II. cap. 23, A.D. 1751, when it was enacted that the day following the 2nd Sept. 1752 should be called the 14th Sept., and "that the said feast of Easter, or any of the moveable feasts thereon depending, shall, from and after the said second day of September [1752] be no longer kept or observed in that part of Great Britain called England, or in any other the dominions or countries subject or belonging to the crown of Great Britain, according to the said mode of supputation now used, or the said Table prefixed to the said Book of Common Prayer; and that the said Table and also the column of Golden Numbers, as they are now prefixed to the respective days of the month in the said Calendar, shall be left out of all future editions of the said Book of Common Prayer; and that the said new Calendar, Tables, and Rules, hereunto annexed, shall be prefixed to all such future editions of the said book, in the room and stead thereof."

The object of the Act, as stated in the preamble to it, was the fixing the true time of the celebration of Easter, so as the same shall agree, as nearly as may be, with the decree of the Nicene Council and with the practice of foreign countries. This object was effected by the tables annexed to the Act, which were taken from the Gregorian Calendar. But the tables were inconsistent with the Rule which the Parliament added in explanation of them, and which now stands in our Prayer-book. The Rule needs the

Note, *That the Moon of this Rule is the Moon of the Ecclesiastical Calendar, and is to be taken as Full on its Fourteenth Day, the day of the Ecclesiastical New Moon being counted as the First Day of the Moon.*

De Morgan, in a paper "On the Ecclesiastical Calendar" (Companion to Brit. Alm. 1845), shows that,

"1. The law which regulates Easter in Great Britain declares that whenever the full moon on or next after March 21 falls on a Sunday, that Sunday is not Easter Sunday, but the next: it also prescribes rules for determining Easter.

"2. In defiance of the precept, though in accordance with the rules, the Easter Sunday of 1845 is on the very day of the full moon next following March 21.

"3. One part of the reason of this is that the British Legislature misunderstood the definition of Easter, used in the rules which they adopted, thinking that

OF THE FEASTS.

By the statute of 5 & 6 Edward VI. c. 3, all the days in this Table, except the days of the feasts of the Conversion of St Paul and of St Barnabas, which are not mentioned, are commanded to be kept Holy-days. The same statute enacts that none other day shall be kept and commanded to be kept holy, or to abstain from lawful bodily labour. The different times, at which the observance of the feasts enumerated in the Table began, are given in the notes on the Calendar and the Collects.

In the Unreformed Calendars there were many other Holy-days besides those enumerated in the Table. The observance of these was abrogated by the 5 & 6 Edward VI. before mentioned. In 1549 the only day named in the Calendar in addition to those mentioned in the last paragraph was *St Mary Magdalene's*. In 1552 this was omitted and four others were inserted,—*St George*, *Lammas*, *St Laurence*, and *St Clement*. In 1559 *St Clement* occurs alone in some editions. A Latin edition of the Prayer-book was put out in 1560, the Calendar of which gives a much larger number than is contained in our present Calendar, but omits *Inv. of Cross*, *Trans. of K. Edw.*, *Trans of S. Martin*, *Enurchus*, *Holy-Cross Day*, *S. Denys*, *Trans. of K. Edw. Conf.*, and *Lucy*. An English Calendar was prefixed to the Prayer-book in 1561. It agrees with the present Calendar, except that it does not include *Bede*, *St Alban*, and *Enurchus*. The last of these three was first inserted in 1604, the other two in 1662. These blackletter days were restored to the Calendar, as Procter remarks, "partly no doubt that the marks of time employed in courts of law might be understood, and that the old dates of parochial festivities and fairs might be retained; but partly with the higher object of perpetuating the memory of ancient Christian worthies, some of them connected, or supposed to be connected with the English Church, and hereby of evincing how that Church was still in spirit undissevered from the national Church of earlier years, from the brotherhood of Catholic Christianity." That those who put forth the Prayer-book of 1662 were actuated by this higher object is clear from their adding to the Calendar Bede and Alban, and giving to all commemorated their due designations.

A table of Feasts was added in 1561.

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS;

TOGETHER WITH THE

DAYS OF FASTING AND ABSTINENCE,

THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	*Sunday* is	Nine, Eight, Seven, Six	Weeks before *Easter*.
Rogation-Sunday, *Ascension-Day*, *Whit-Sunday*, *Trinity-Sunday*	is	Five Weeks, Forty Days, Seven Weeks, Eight Weeks	after *Easter*.

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of *St. Paul*.
- The Purification of the Blessed Virgin.
- *St. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *St. Mark* the Evangelist.
- *St. Philip* and *St. James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- *St. Barnabas*.
- The Nativity of *St. John Baptist*.
- *St. Peter* the Apostle.
- *St. James* the Apostle.
- *St. Bartholomew* the Apostle.
- *St. Matthew* the Apostle.
- *St. Michael* and all Angels.
- *St. Luke* the Evangelist.
- *St. Simon* and *St. Jude* the Apostles.
- All Saints.
- *St. Andrew* the Apostle.
- *St. Thomas* the Apostle.
- The NATIVITY of Our LORD.
- *St. Stephen* the Martyr.
- *St. John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-Week*.
Monday and *Tuesday* in *Whitsun-Week*.

it depended upon the *full moon*, whereas it depends upon the *fourteenth day* of the moon, the day of new moon being counted as the *first*. Now full moon never happens before the *fifteenth* day of this reckoning.

"4. The other part of the reason of this discrepancy is that the legislature supposed the moon of the Calendar to be the same as the moon of the heavens, which neither is nor was intended to be the case: the moon of the Calendar being not only made to vary from the moon of the heavens for convenience of calculation, but also to prevent Easter-day from falling on the day of the Jewish Passover.

"5. These two errors very often compensate one another, for though the fourteenth day is very often a day behind the Calendar full moon, yet the Calendar moon is also very often a day before the real moon, so that the fourteenth day of the Calendar moon is frequently the day of the real full moon. But they do not always do so; and it should never be matter of surprise if Easter fall on the Sunday of the full moon, whether real or calendar.

"6. It is not correct to say that Easter is made to fall wrongly in 1845: it falls where the legislators, who correctly copied the rule of the Roman Church, intended it should fall, though they did not correctly give the explanation of the rule they intended to use."

The following remarks are from Professor De Morgan's paper referred to above.

"There is not much information as to the manner in which the Christians of the first three centuries kept Easter, except that the proper mode was much disputed; that there was one division as to whether it should be kept on the day of the old Passover or on the first day of the following week, another as to what mode of constructing the lunar calendar should be adopted. Leaving out the Montanists, who are said to have kept

OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE.

Vigils are the *Evens* before Feasts. Festivals "were commonly ushered in by the attendance of preceding pernoctations or vigils, which, as harbingers, went before to make preparations for the solemnities of the following days. These vigils were much of the same nature as the common nocturnal, or daily morning prayer, which was early before it was light: and they only differed from the usual antelucan service in this, that whereas the usual morning service never began till after midnight towards cock-crowing in the morning, these vigils were a longer service, that kept the congregation at church the greatest part of the night. These the Greeks called παννυχίδες, and the Latins *pernoctationes et pervigilia*, watchings all the night."—BINGHAM. The observance of the Easter vigil is mentioned by Tertullian, A.D. 192. Every vigil is a fast.

Fasting is a total abstaining from food for a certain time; *abstinence* a partial abstaining from food, either by a diminution of quantity or by an abstaining from certain kinds of food. The observance of days of fasting and abstinence is very ancient.

I. The fast of *Lent* is of primitive observance. "The original duration of the fast appears to have been forty hours, in commemoration of the time that elapsed from the noon of Friday, when our Saviour began to yield to the power of death, until his resurrection. But in the time of Irenæus and Tertullian other days were added to these, varying in different Churches; until in the 5th century the usual fast was kept for thirty-six days, or six weeks, deducting the Sundays; and in the 8th century, in the pontificate of Gregory II., Ash-Wednesday and the other three days were added to Lent, and the *Quadragesimal* fast was observed during forty days."—PROCTER. The word Lent is derived from the Anglo-Saxon *Lenċten*, spring.

II. These particular days of *the fasts of the four seasons* were fixed by the Council of Placentia, A.D. 1095. Pope Leo I. A.D. 440, has a homily on the *jejunia quatuor temporum*. He ascribes their origin to Apostolic tradition. For the derivation of Ember, *see* p. 81.

III. The observance of the *Rogation-days* has been traced to Mamercus, Bishop of Vienne in Gaul, A.D. 460, who instituted litanies or rogations on those days on account of some calamities in his diocese.

IV. The *Friday* fast was instituted in memory of our Lord's Passion. Its observance is as ancient as the time of Clemens Alexandrinus and Tertullian.

The Table of Vigils, Fasts, and Days of Abstinence was first added in 1662. Fasts on Vigils were marked in the Calendar of 1561.

The observance of *the Anniversary of the Sovereign's Accession* rests on Royal Proclamation. The special service for this day was not sent with the Prayer-book to Parliament in 1662, and is not noticed in the Act of Uniformity. Hence some have maintained that its use is contrary to law, the power of the Crown to dispense with an Act of Parliament being now entirely taken away. *See* p. 355.

A TABLE

OF THE

VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- Easter-Day.
- Ascension-Day.
- Pentecost.
- *St. Matthias.*
- *St. John Baptist.*
- *St. Peter.*
- *St. James.*
- *St. Bartholomew.*
- *St. Matthew.*
- *St. Simon* and *St. Jude.*
- *St. Andrew.*
- *St. Thomas.*
- All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after.....

1. The First *Sunday* in Lent.
2. The Feast of *Pentecost.*
3. *September* 14.
4. *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy-Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

A CERTAIN SOLEMN DAY,

FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Twentieth Day of *June*, being the Day on which Her Majesty began her happy Reign.

Easter on a fixed day, the dispute seems to resolve itself entirely into the schism of the Eastern and Western Christians: and Eusebius says that the parties were nearly equally balanced. No doubt there were some sub-divisions of opinion; but the great mass of the Eastern Christians celebrated Easter on the 14th day of the moon, and of the Western on the Sunday following: the two sides pleading two different apostolic traditions. There is also some probability that the Easterns used the lunar cycle of 84 years, which the Jews are known to have used, and are supposed to have learned during the captivity: while there is every reason to suppose that the Westerns calculated their new moons by the aid of the cycle of nineteen years, introduced by Meton. That the Western Churches used the Sunday after the 14th day of the moon is certain, from the letters of Popes Pius and Victor on the subject in the second century. The schism has an historical existence from the middle of that century, and probably there never had been any agreement on the subject. Uniformity of practice was introduced by the Nicene Council, in a manner which will require some description."

"The Council of Nice (A. D. 325) issued the following announcement in their epistle to the Church of Alexandria, preserved by Socrates and Theodoret:—'We also send you the good news concerning the unanimous consent of all in reference to the celebration of the most solemn feast of Easter, for this difference also has been made up by the assistance of your prayers: so that all the brethren in the East, who formerly celebrated this festival at the same time as the Jews, will in future *conform to the Romans* and to us, and *to all who have of old* observed our manner of celebrating Easter.' Here, it will be observed, no rule is fixed, nor pretended to be fixed: all that is told is that the Eastern Christians shall or will in future conform to the practice of the Western ones. There is not a word about the moon, nor about any rule for determining Easter."

"Writers, both Catholic and Protestant, have endeavoured to infer that the Council laid down the strict use of the cycle of nineteen years, and all that constituted the rule afterwards established." Clavius asserts that the cycle of nineteen years was arranged for the purpose by Eusebius of Cæsarea (the historian and one of the bishops of the Council) and some Alexandrian astronomers. Mr De Morgan shews that the reasons alleged in support of this assertion are insufficient, and continues,

"Had the Nicene fathers really called the astronomers of Alexandria together, and desired them to form the Metonic cycle into the sort of Calendar which was in use for a thousand years before the time of Pope Gregory, it is difficult to imagine that the simple cycle arising out of this rule, should have borne the name of a priest of the sixth century. The first question which an ancient astronomer would ask, in arranging a chronological reckoning, would be, What is its cycle? After what period does it begin to recommence? Supposing the Metonic reckoning to be accurate, nothing is more easy than to see that, with leap year *every* four years, a period of 19×28, or 532 years, will bring round the Easters in an order which will be repeated in the next 532 years, and so on. But this cycle bears the name of the Scythian Dionysius, surnamed Exiguus, an abbot of Rome about A.D. 530.

"Granting that the Council fully established a unanimous observance of the Sunday after the 14th of the moon, we shall see that not only did they not succeed in framing a lunar cycle, but that the Church itself never had an undisturbed rule till the sixth century. First comes Theophilus of Alexandria, A.D. 380, with a cycle of 437 years; after him Cyril of Alexandria, A.D. 412, with one of 95 years, which attained great celebrity. Next Victorinus of Aquitaine, the real author of the Dionysian cycle of 532 years, was actually employed by Pope Hilarius to correct the Calendar in the year 463. The authority for this account of Victorinus is his contemporary Gennadius, who mentions as his predecessors in the art of cycle-making, Hippolytus (Antenicene), Eusebius, Theophilus, and Prosper. Dionysius Exiguus seems to have done no more than accommodate the cycle of Victorinus (or Victorius, as he is often called) to his new mode of reckoning; he being the person who first abandoned the era of Diocletian, and reckoned from the supposed year of the birth of Christ."

"The Dionysian cycle entailed a gradually increasing error, both as to the time of the year at which the feast should be kept, and its coincidence with the moon. This error began to be fully recognised about the beginning of the sixteenth century, and after various attempts had been made to excite attention to the subject, it was taken up in earnest by Pope Gregory XIII. in the year 1577."

On March 1st, 1582, a papal Bull was published, abolishing the old Calendar, giving a description of the new one, and referring for the grounds on which the new Calendar was adopted to a work

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE,
ACCORDING TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
XIV	March 21	C
III	—— 22	D
	—— 23	E
XI	—— 24	F
	—— 25	G
XIX	—— 26	A
VIII	—— 27	B
	—— 28	C
XVI	—— 29	D
V	—— 30	E
	—— 31	F
XIII	April 1	G
II	—— 2	A
	—— 3	B
X	—— 4	C
	—— 5	D
XVIII	—— 6	E
VII	—— 7	F
	—— 8	G
XV	—— 9	A
IV	—— 10	B
	—— 11	C
XII	—— 12	D
I	—— 13	E
	—— 14	F
IX	—— 15	G
	—— 16	A
XVII	—— 17	B
VI	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter;* to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is *Easter-Day.* If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day.*

To find the Golden Number, or Prime, add one to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800, till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 1899 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMB.	A	B	C	D	E	F	G
I	April 16	—17	—18	—19	—20	—14	—15
II	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III	Mar. 26	—27	—28	—29	—23	—24	—25
IV	April 16	—17	—11	—12	—13	—14	—15
V	April 2	— 3	— 4	— 5	— 6	Mar31	Apr. 1
VI	April 23	—24	—25	—19	—20	—21	—22
VII	April 9	—10	—11	—12	—13	—14	— 8
VIII	April 2	— 3	Mar28	—29	—30	—31	Apr. 1
IX	April 16	—17	—18	—19	—20	—21	—22
X	April 9	—10	—11	— 5	— 6	— 7	— 8
XI	Mar. 26	—27	—28	—29	—30	—31	—25
XII	April 16	—17	—18	—19	—13	—14	—15
XIII	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	Mar. 26	—27	—28	—22	—23	—24	—25
XV	April 16	—10	—11	—12	—13	—14	—15
XVI	April 2	— 3	— 4	— 5	Mar30	—31	Apr. 1
XVII	April 23	—24	—18	—19	—20	—21	—22
XVIII	April 9	—10	—11	—12	—13	— 7	— 8
XIX	April 2	Mar27	—28	—29	—30	—31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the figure, and followeth not, as in other Tables, by Descent, but Collateral.

about to be published by the Jesuit Clavius, the well-known commentator on Euclid. The following account of the Calendar is derived, for the most part, from Professor De Morgan's paper.

The time between two successive entries of the sun into the vernal equinox is 365·2422 mean solar days. The Julian Calendar takes this as 365¼ days, and accordingly allows a 366th day every 4th year. Thus a period of 400 Julian years was made too long by about 3 days. The error thus committed was corrected in the Gregorian Calendar by reducing 3 leap-years in that period to common years, the years selected being those which ended in 00, unless the preceding figures are divisible by 4. Thus 1600 is leap-year, but 1700, 1800, 1900 are not leap-years. This correction leaves the year still too long by about 1 day in 3600 years; and in the French Revolutionary Calendar the years 3600, 7200, 10800 were not to be leap-years. The Gregorian Calendar did not think it necessary to legislate for such a remote future. The Julian year, being too long, made the equinox gradually recede, so that in the year 1582 the *Calendar-equinox* was on the 11th of March. At the time of the Nicene Council the equinox had been on the 21st of March; and, as it was thought desirable to bring forward the Calendar-equinox to that date, the 5th to the 14th of October, 1582, were dropped, so that what should have been the 5th of October, 1582, was ordered to be called the 15th.

"A slight mistake was committed in making this change of style. The equinox vibrates between one day and the next, and is brought back again by the leap-year. Now it was intended that the equinox should have vibrated between the 20th and 21st of March, but an error of a day in the Alfonsine tables, which were consulted, made the equinox vibrate between the 21st and 22nd, as it now does. So that even if the moon of the Calendar were the moon of the heavens, here is a source of occasional error; for if a 14th of the moon were to fall on the 21st, at a time when the equinox is on the 22nd, that 14th would be held to be the paschal 14th, and Easter-day would be the next Sunday, according to the Calendar, though the 14th really fell before the equinox. This would make a whole month of 'error' at once. The *Calendar-equinox*, nevertheless, is to be held to fall on the 21st of March."

The next step in determining Easter in any year is to find what days of the month will be Sundays in that year. This is done by what is called the *Dominical or Sunday letter.*

Referring back to the monthly Calendar, it will be seen that the seven letters A, b, c, d, e, f, g are placed against the days of the months, the letter A being placed against Jan. 1st, b against Jan. 2nd, and so on. If Jan. 1st be a Sunday, as in 1865, its letter being A, all the days of a common year, which have the letter A, will be Sundays. If, as in 1863, the Sunday letter be D, the days of the month against the letter D in the Calendar, as Jan. 4th, 11th, &c. will be Sundays. In leap-years there are two Sunday letters, the first for Jan. and Feb., the second for the rest of the year. Thus in 1864 the Sunday letters were C, B.

Hence it will be seen that if A be the Sunday letter in any common year, G will be the Sunday letter in the next year, and so on. If then the dominical letters A, B, C, D, E, F, G be numbered 6, 5, 4, 3, 2, 1, 0 respectively, the number of the letter will increase by 1 in every common year, and by 2 in every leap-year, so far as Easter is concerned. Now "the dominical letter of 1583 was F in the old style and B in the new. But if the *old* Calendar had continued from A.D. 1, the cycle of dominical letters would have been repeated every 28 years, just as in the preceding 28; consequently, if B had been the letter for 1583, it would also have been that of A.D. 15, whence, reckoning backwards, E would have been the letter of A.D. 1, and 2 its number in our list. . . .If then we begin with A.D. 1 and Sunday number 2, every addition of 1 to the A.D. would add 1 to the Sunday number, and every complete series of 4 would add 1 more for leap-year."

Hence we have the following rule for finding the Sunday letter of any given year, remembering that the Sunday number of A.D. 1 is 2: Add to the year its fourth part, omitting fractions, and also the number 1. And observing that, since 1600, the years ending in 00 are *not* leap-years, except when the number of centuries is divisible by 4, add to the sum thus obtained the fourth part, omitting fractions, of the number of centuries above 16; and from the total subtract the said number of centuries above 16. Divide the sum thus left by 7, and the remainder will give the Sunday number; whence, looking at the cycle given in the preceding paragraph, the Sunday letter is obtained.

From the foregoing explanation will be seen the reason of the rule given in the Prayer-book for finding the Golden Number, or number of the year in the cycle of 19 years, and of the rules for finding the Sunday letter in the 18th and 19th centuries.

The next step in finding Easter-day for any given year is the determination

A TABLE OF THE MOVEABLE FEASTS FOR THIRTY-ONE YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

Year of our Lord.	Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whit-Sunday.	Sundays after Trinity.	Advent Sunday.
1869	VIII	17	C	Two	Jan. 24	Feb. 10	Mar. 28	May 2	May 6	May 16	Twenty-six	Nov. 28
1870	IX	28	B	Five	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1871	X	9	A	Four	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	Twenty-five	Dec. 3
1872	XI	20	GF	Three	Jan. 28	—— 14	Mar. 31	—— 5	—— 9	—— 19	Twenty-six	—— 1
1873	XII	1	E	Four	Feb. 9	—— 26	Apr. 13	—— 18	—— 22	June 1	Twenty-four	Nov. 30
1874	XIII	12	D	Three	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	Twenty-five	—— 29
1875	XIV	23	C	Two	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	Twenty-six	—— 28
1876	XV	4	BA	Five	Feb. 13	Mar. 1	Apr. 16	—— 21	—— 25	June 4	Twenty-four	Dec. 3
1877	XVI	15	G	Three	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	Twenty-six	—— 2
1878	XVII	26	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1879	XVIII	7	E	Four	—— 9	Feb. 26	—— 13	—— 18	—— 22	—— 1	Twenty-four	Nov. 30
1880	XIX	18	DC	Two	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	May 16	Twenty-six	—— 28
1881	I	0	B	Five	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1882	II	11	A	Four	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	Twenty-five	Dec. 3
1883	III	22	G	Two	Jan. 21	—— 7	Mar. 25	Apr. 29	—— 3	—— 13	Twenty-seven	—— 2
1884	IV	3	FE	Four	Feb. 10	—— 27	Apr. 13	May 18	—— 22	June 1	Twenty-four	Nov. 30
1885	V	14	D	Three	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	Twenty-five	—— 29
1886	VI	25	C	Six	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	Twenty-two	—— 28
1887	VII	6	B	Four	—— 6	Feb. 23	—— 10	—— 15	May 19	May 29	Twenty-four	—— 27
1888	VIII	17	AG	Three	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	Twenty-six	Dec. 2
1889	IX	28	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1890	X	9	E	Three	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	Twenty-five	Nov. 30
1891	XI	20	D	Two	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	Twenty-six	—— 29
1892	XII	1	CB	Five	Feb. 14	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1893	XIII	12	A	Three	Jan. 29	Feb. 15	—— 2	—— 7	—— 11	May 21	Twenty-six	Dec. 3
1894	XIV	23	G	Two	—— 21	—— 7	Mar. 25	Apr. 29	—— 3	—— 13	Twenty-seven	—— 2
1895	XV	4	F	Four	Feb. 10	—— 27	Apr. 14	May 19	—— 23	June 2	Twenty-four	—— 1
1896	XVI	15	ED	Three	—— 2	—— 19	—— 5	—— 10	—— 14	May 24	Twenty-five	Nov. 29
1897	XVII	26	C	Five	—— 14	Mar. 3	—— 18	—— 23	—— 27	June 6	Twenty-three	—— 28
1898	XVIII	7	B	Four	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	Twenty-four	—— 27
1899	XIX	18	A	Three	Jan. 29	—— 15	—— 2	—— 7	—— 11	—— 21	Twenty-six	Dec. 3

of the Calendar new moons for that year, the time of the Calendar new moon not being necessarily coincident with the time of the new moon of the heavens. "There are some paragraphs of Clavius," remarks Professor De Morgan, "which are worth translating; it being remembered that our Easter is by statute the Easter of Clavius, with a wrong explanation added by our legislators. 'Who, except a few who think they are very sharp-sighted in this matter, is so blind as not to see that the 14th of the moon and the full moon are not the same thing in the Church of God?...Although the Church, in finding the new moon, and from it the 14th day, *uses neither the true nor the mean motion of the moon*, but measures only according to the order of a cycle; it is nevertheless undeniable that the mean full moons found from astronomical tables are of the greatest use in determining the cycle which is to be preferred, ...the new moons of which cycle, in order to the due celebration of Easter, should be so arranged that the 14th days of those moons, reckoning from the day of new moon *inclusive*, should not fall two or more days before the mean full moon, but only one day, or else on the very day itself, or not long after. And even thus far the Church need not take very great pains, ... for it is sufficient that all should reckon by the 14th day of the moon in the cycle, even though sometimes it *should be more than one day before or after* the mean full moon.... We have taken pains that in our cycle the new moons should follow the real new moons, so that the 14th of the moon should fall either the day before the mean full moon, or on that day, or not long after; and this was done on purpose, for if the new moon of the cycle fell on the same day as the mean new moon of the astronomers, it might chance that we should celebrate Easter on the same day as the Jews or the Quartadeciman heretics, which would be absurd, or else before them, which would be still more absurd.'"

The mean length of a lunation is 29·530588 days; and the first step of the Gregorian lunar calendar is to make the months consist of 30 and 29 days alternately, or on the average 29½ days each. But this makes the average month too short by a period of ·030588 days, or about 1 day in 33 lunations. "Part of this loss is made up as follows:—The 29th of February is actually passed over in the Calendar lunation and not counted, while it is counted in the mean lunation: so that in fact one lunation in 4 years is a day longer than it ought to be, and the Calendar new moon is thrown forward a day. But this is not enough, for a day in 32 lunations is about 7 days in 19 years. The rest is nearly made up by allowing all but one of the additional or *embolismic* lunations, as they were called, and to which we shall immediately come, to have 30 days, and not alternately 30 and 29.

"Twelve lunations of 30 and 29 days alternately make 354 days. If then January 1 be a Calendar new moon, it follows that December 21 will be the same; or if January 1 be marked I, December 21 will be marked I, and the next January 1 will be the 12th day of the moon, or XII. The *epact* of a year means the day of the Calendar moon on which the 1st of January falls; accordingly *eleven* must be added to the epact of one year to get the epact of the next, upon the supposition of twelve lunations in a year. Now suppose a year, which we will call year 1, begins with the last day of the Calendar moon; then year 2 begins with XI, year 3 with XXII, and year 4 with XXXIII, or the third year requires another lunation. Let this *embolismic* lunation (so called) be inserted, and let it be 30 days, then year 4 begins with III of the Calendar moon. Again, year 5 begins with XIV, year 6 with XXV, year 7 would begin with XXXVI, but for another *embolismic* lunation of 30 days, which makes it begin with VI. Proceed in this way and we shall find that, if the first epact be XXX, as supposed, the epacts of the successive years will be as follows, embolismic years being marked with an asterisk:—

Year.	Epact.	Year.	Epact.	
1	XXX	12	I	
2	XI	13	XII	
3*	XXII	14*	XXIII	
4	III	15	IV	
5	XIV	16	XV	
6*	XXV	17*	XXVI	
7	VI	18	VII	
8	XVII	19	XVIII	19*
9*	XXVIII			XVIII
10	IX			20
11*	XX	20	XXIX	XXX

"Now let 19 be an embolismic year with a month of 29 days, and the year 20 will then begin with the last day of the moon, and its epact should be XXX as at first."

(In the Prayer-book tables the epact XXX is written o).

We have thus in the cycle of 19 years 235 cycle lunations: 12×19 of 30 and 29 days alternately, making 6726 days, 6 embolismic lunations of 30 days and 1 of 29 days, and 4 or 5 29ths of February thrown in; making in all 6939 or 6940 days, i.e. on an average 6939¾ days, or

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
—23	One	—19	—5	—27	May 1	—11	27	—30
—24	One	—20	—6	—28	—2	—12	27	Dec. 1
—25	Two	—21	—7	—29	—3	—13	27	—2
—26	Two	—22	—8	—30	—4	—14	27	—3
—27	Two	—23	—9	May 1	—5	—15	26	Nov. 27
—28	Two	—24	—10	—2	—6	—16	26	—28
—29	Two	—25	—11	—3	—7	—17	26	—29
—30	Two	—26	—12	—4	—8	—18	26	—30
—31	Two	—27	—13	—5	—9	—19	26	Dec. 1
Apr. 1	Three	—28	—14	—6	—10	—20	26	—2
—2	Three	—29	—15	—7	—11	—21	26	—3
—3	Three	—30	—16	—8	—12	—22	25	Nov. 27
—4	Three	—31	—17	—9	—13	—23	25	—28
—5	Three	Feb. 1	—18	—10	—14	—24	25	—29
—6	Three	—2	—19	—11	—15	—25	25	—30
—7	Three	—3	—20	—12	—16	—26	25	Dec. 1
—8	Four	—4	—21	—13	—17	—27	25	—2
—9	Four	—5	—22	—14	—18	—28	25	—3
—10	Four	—6	—23	—15	—19	—29	24	Nov. 27
—11	Four	—7	—24	—16	—20	—30	24	—28
—12	Four	—8	—25	—17	—21	—31	24	—29
—13	Four	—9	—26	—18	—22	June 1	24	—30
—14	Four	—10	—27	—19	—23	—2	24	Dec. 1
—15	Five	—11	—28	—20	—24	—3	24	—2
—16	Five	—12	Mar. 1	—21	—25	—4	24	—3
—17	Five	—13	—2	—22	—26	—5	23	Nov. 27
—18	Five	—14	—3	—23	—27	—6	23	—28
—19	Five	—15	—4	—24	—28	—7	23	—29
—20	Five	—16	—5	—25	—29	—8	23	—30
—21	Five	—17	—6	—26	—30	—9	23	Dec. 1
—22	Six	—18	—7	—27	—31	—10	23	—2
—23	Six	—19	—8	—28	June 1	—11	23	—3
—24	Six	—20	—9	—29	—2	—12	22	Nov. 27
—25	Six	—21	—10	—30	—3	—13	22	—28

Note, that in a Bissextile or Leap-Year, the number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap-Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

TABLE TO FIND EASTER

FROM THE YEAR 1900 TO 2199 INCLUSIVE.

Golden Number.	Day of the Month.	Sunday Letter
XIV	Mar. 22	D
III	—23	E
	—24	F
XI	—25	G
	—26	A
XIX	—27	B
VIII	—28	C
	—29	D
XVI	—30	E
V	—31	F
	Apr. 1	G
XIII	—2	A
II	—3	B
	—4	C
X	—5	D
	—6	E
XVIII	—7	F
VII	—8	G
	—9	A
XV	—10	B
IV	—11	C
	—12	D
XII	—13	E
I	—14	F
	—15	G
IX	—16	A
XVII	—17	B
VI	—18	C
	—19	D
	—20	E
	—21	F
	—22	G
	—23	A
	—24	B
	—25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

19×365¼ days. And as 235 mean lunations are 6939d. 16h. 31m., we see that the cycle of 19 years is too long by 1h. 29m. This would amount very nearly to 1 day in 16 cycles or 304 years. Clavius takes it to amount to 8 days in 2500 years, and on this supposition the new Calendar was framed.

All the leap-years are required to keep the cycle of 19 true as above. Hence, as the Gregorian solar year treats three centurial leap-years as common years in 400 years, we must, every time this takes place, lessen by one the epact of the Calendar moons.

We have also to add a correction to the epacts at the rate of 8 days in 2500 years. This is done by adding one to the epact each 300 years, seven times successively, and then 1 in 400. Clavius chose A.D. 1800 as the first year of this correction. Consequently the years at which these additions begin to be made are 1800, 2100, 2400, 2700, 3000, 3300, 3600, 3900, 4300.

"The year A.D. 1 was always considered as year 2 of the cycle of 19 years, whence the remainder of one more than the year divided by 19 will give the year of the cycle, 19 being the year when the remainder is nothing. It only remains to ask what epact is to be taken as that of year 1 of the cycle in the seventeenth century, or for all years of the Reformed Calendar preceding 1700, in which for the first time a 29th of February is not allowed. Clavius chose the epact 1 for the first year of the cycle, meaning thereby to put his Calendar full moon a day in advance of the mean full moon, for reasons already explained. Consequently his next epact for year 2 is 1 and eleven; for year 3, 1 and twice eleven, and so on; rejecting 30 as fast as it arises. Thence the starting rule for the epact is, find the remainder of the year of the cycle, increased by ten times the next less number, divided by 30.

"This is because 1 increased by 11, taken one time less than the year of the cycle, is the same thing as the year of the cycle increased by ten times the next less number.

$$1+11(x-1)=x+10(x-1).$$"

We have now to give effect to the corrections. For each centurial leap-year treated as a common year we must subtract 1 from the approximate epact obtained above. Thus for epacts between 1700 and 1800 we must subtract 1; for those between 1800 and 1900, 2; for those between 1900 and 2000, 3; for those between 2000 and 2100, still 3. Also for the 8 days in 2500 years' correction, for epacts between 1800 and 2100 we must add 1; for those between 2100 and 2400, 2; and so on as described above. For example, to find the epact for A.D. 1880. Dividing 1881 by 19 we find the remainder 0, hence the Golden Number, or year of the cycle, is 19. Adding to 19 ten times 18 and dividing the sum by 30, we have a remainder 19, the first approximate epact. Subtracting 2 for the non-leap-years 1700, 1800, and adding 1, because the given year is between 1800 and 2100, we have for the epact XVIII.

Having the epact of the year and the Sunday letter we can readily find Easter-day. Here two cases present themselves, according as the Paschal lunation ends in March or April. If the epact be XXIII, the 1st Calendar new moon of the year is on Jan. 8th, the 3rd Calendar new moon on March 8th, and, therefore, its 14th day on March 21st, the equinox. This is the earliest possible 14th day of the Paschal moon; and March 22nd is the earliest day on which Easter-day can fall. If the epact be XXII, the Paschal new moon will be on March 9th, and so on. And, generally, if the epact be 23 or less, the day of March, on which the Paschal new moon falls, will be found by subtracting the epact from 31, and the day of March, on which the Calendar 14th day of the moon falls will be found by subtracting the epact from 44. When the epact exceeds XXIII, the Paschal new moon is 30 days later, and the day in April on which its 14th day falls will be found by subtracting the epact from 74, considering April 1 as Mar. 32, April 2 as Mar. 33, and so on. In A.D. 1880 the epact is XVIII, hence Mar. 26th is the 14th day of the Paschal moon. Now the Sunday letter of March, 1880, found according to the preceding rule, is C. And, therefore, referring to the March Calendar, and finding that the first C, which follows Mar. 26th, is placed against Mar. 28th, we discover that Mar. 28th, 1880, will be Easter-day. In A.D. 1870, the Golden Number is 9; hence the first approximate epact is XXIX. Therefore, subtracting 2 and adding 1, we have for the epact of that year XXVIII. Since the epact exceeds XXIII, subtracting it from 74 we have the 46th of March or 15th of April as the 14th day of the Paschal moon. And the Sunday letter of the year is B. Therefore, referring to the April Calendar, and finding that the first B, which follows April 15th, is placed against April 17th, we discover that April 17th, 1870, will be Easter-day.

Let it be required to find Easter-day A.D. 2096. Adding to the year 1 and its 4th part: subtracting 3 for the non-leap-years 1700, 1800, 1900; and dividing by 7, we have no remainder. Hence A is

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

I.	II. Years of our Lord.	III.
B	1600	0
	1700	1
	1800	1
	1900	2
B	2000	2
	2100	2
	2200	3
	2300	4
B	2400	3
	2500	4
	2600	5
	2700	5
B	2800	5
	2900	6
	3000	6
	3100	7
B	3200	7
	3300	7
	3400	8
	3500	9
B	3600	8
	3700	9
	3800	10
	3900	10
B	4000	10
	4100	11
	4200	12
	4300	12
B	4400	12
	4500	13
	4600	13
	4700	14
B	4800	14
	4900	14
	5000	15
	5100	16

I.	II. Years of our Lord.	III.
B	5200	15
	5300	16
	5400	17
	5500	17
B	5600	17
	5700	18
	5800	18
	5900	19
B	6000	19
	6100	19
	6200	20
	6300	21
B	6400	20
	6500	21
	6600	22
	6700	23
B	6800	22
	6900	23
	7000	24
	7100	24
B	7200	24
	7300	25
	7400	25
	7500	26
B	7600	26
	7700	26
	7800	27
	7900	28
B	8000	27
	8100	28
	8200	29
	8300	29
B	8400	29
	8500	30
	&c.	

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds, and note the number or cypher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye side-ways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

the Sunday letter for Jan. and Feb., and G for the rest of the year. The Golden Number is 7. Hence the approximate epact, or remainder after division of $7 + 10 \times 6$ by 30, is VII. Which, diminished by 3 for the non-leap-years 1700, 1800, 1900, and increased by 1, because the year falls between 1800 and 2100, becomes V, the true epact. Subtracting this from 44 we have Mar. 39th or April 8th as the 14th day of the Paschal moon. And referring to the Calendar for April, and finding that April 8th has G for its letter and is therefore Sunday, we discover that April 15th, 2096, is Easter-day.

"If the epacts were written backwards, and if they went up to XXIX and XXX (or *) alternately, then, assuming the month in which the year begins to have 30 days, the next one 29, and so on, the epact *of the year* would always be found opposite to the day of Calendar new moon. But Clavius prefers to carry the days of every month up to 30, and in the *hollow* months (or months of 29 days) he contrives to reduce this number virtually to 29, by writing two of the numbers, XXV and XXIV, in the same line. Certain days, therefore, have two epact-numbers, XXV. XXIV, written after them.

"In the same cycle there may arise two out of the nineteen years which have XXV and XXIV for their epacts. Both of these will have, for anything yet explained to the contrary, some of their Calendar new moons on the same days, on account of the coalescence of XXV and XXIV in the alternate months. Now it will never happen as to mean lunations, and rarely as to real ones, that in the same cycle there should be the lunation of a given month beginning on the same day in two different years of the cycle; and such a thing never happened in the unreformed Calendar. Clavius thought it desirable to imitate this in the new Calendar; and he observed, that by taking the preceding day whenever the epact was XXV, and the year of the cycle after the 11th, he could avoid the reiteration, and thus make the desired resemblance. Take the previous table of epacts, and write those of the first eleven and last eight years of the cycle in two lines, as they are when year 1 has XXX or *.

XXX	XI	XXII	III	XIV	XXV	VI	
I	XII	XXIII	IV	XV	XXVI	VII	
	XVII	XXVIII		IX	XX		
	XVIII						

"If the first epact be 1, we have but *to* add 1 to every one of these; if it be VII, we have but to add 7, always striking off 30 when it can be done, and we shall thus get all the successions of epacts that can possibly arise in any cycle of 19 years. Now it is clear that in the first line there are no two contiguous numbers, nor in the second: while all the numbers of the second line are, as far as they go, contiguous to those of the first. The same thing will happen when all are increased by the same number, and it follows that when XXIV and XXV come together in the same cycle, XXIV must be in the first line and XXV in the second; and XXVI will not then be in the second. If then for XXV, when XXIV is in the first line, we use XXVI, or the day opposite XXVI for the day of the Calendar new moon, it will prevent a repetition of those which are used when XXIV is the epact: which amounts to the following rule;—Whenever the epact should be XXV, the year of the cycle being upwards of 11, say that the epact is 26. This is not an astronomical correction, but a mere conventional mode of reconciling the choice which Clavius made of the mode of writing the epacts with an essential peculiarity of the old cycle of 19 years which that mode of writing would have otherwise destroyed."

By means of the epact-almanack Easter-day, for any year, may be very readily found. Thus for A.D. 1818, we find by the ordinary rules that the Sunday letter was D and the epact XXIII. Hence, referring to the epact-almanack, we find that Mar. 8th was the day of the Paschal new moon, and, therefore, Mar. 21st its 14th day, which has C for its letter. Hence Mar. 22nd, 1818, was Easter-day, which then fell on the earliest possible day. In A.D. 1886, the epact is XXV and the Sunday letter C. Hence, referring to the epact-almanack, we find that April 18th will be the 14th day of the Paschal moon and will be Sunday. Hence April 25th, 1886, will be Easter-day, which will then fall as late as possible. In A.D. 1954 the Golden Number is 17, the Sunday letter C, and the epact, found according to the ordinary rule, XXV. *Call it therefore* XXVI. Thence April 17th will be the 14th day of the Paschal moon and April 18th Easter-day. If the epact XXV were used, April 25th would be Easter-day.

A very full account of the Ecclesiastical Calendar, together with arithmetical rules for finding Easter independently of tables, is given in Professor De Morgan's paper, so often quoted in the preceding sketch. See also the Book of Almanacs by the same author.

January.			February.			March.			April.		
1	*	A	1	xxix	D	1	*	D	1	xxix	G
2	xxix	B	2	xxviii	E	2	xxix	E	2	xxviii	A
3	xxviii	C	3	xxvii	F	3	xxviii	F	3	xxvii	B
4	xxvii	D	4	25 / xxvi	G	4	xxvii	G	4	25 / xxvi	C
5	xxvi	E				5	xxvi	A			
6	xxv	F	5	xxv / xxiv	A	6	xxv	B	5	xxv / xxiv	D
7	xxiv	G				7	xxiv	C			
8	xxiii	A	6	xxiii	B	8	xxiii	D	6	xxiii	E
9	xxii	B	7	xxii	C	9	xxii	E	7	xxii	F
10	xxi	C	8	xxi	D	10	xxi	F	8	xxi	G
11	xx	D	9	xx	E	11	xx	G	9	xx	A
12	xix	E	10	xix	F	12	xix	A	10	xix	B
13	xviii	F	11	xviii	G	13	xviii	B	11	xviii	C
14	xvii	G	12	xvii	A	14	xvii	C	12	xvii	D
15	xvi	A	13	xvi	B	15	xvi	D	13	xvi	E
16	xv	B	14	xv	C	16	xv	E	14	xv	F
17	xiv	C	15	xiv	D	17	xiv	F	15	xiv	G
18	xiii	D	16	xiii	E	18	xiii	G	16	xiii	A
19	xii	E	17	xii	F	19	xii	A	17	xii	B
20	xi	F	18	xi	G	20	xi	B	18	xi	C
21	x	G	19	x	A	21	x	C	19	x	D
22	ix	A	20	ix	B	22	ix	D	20	ix	E
23	viii	B	21	viii	C	23	viii	E	21	viii	F
24	vii	C	22	vii	D	24	vii	F	22	vii	G
25	vi	D	23	vi	E	25	vi	G	23	vi	A
26	v	E	24	v	F	26	v	A	24	v	B
27	iv	F	25	iv	G	27	iv	B	25	iv	C
28	iii	G	26	iii	A	28	iii	C	26	iii	D
29	ii	A	27	ii	B	29	ii	D	27	ii	E
30	i	B	28	i	C	30	i	E	28	i	F
31	*	C				31	*	F	29	*	G
									30	xxix	A

OF THE ORDER FOR MORNING AND EVENING PRAYER, &c.

In 1552 "the order where Morning and Evening Prayer shall be used and said" was first added as a rubric. This heading was altered in 1662. The order of 1552 was: "The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place; and the chancels," &c. This was altered to the present form in 1559.

The second part of the rubric of 1552 was, "And here is to be noted that the Minister at the time of the Communion, and at all other times in his ministration, shall use neither alb, vestment, nor cope; but being Archbishop or Bishop, he shall have and wear a rochet: and being a priest or deacon, he shall have and wear a surplice only." This was altered in 1559 to "And here is to be noted... ministration, shall use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book." (The Act was 1 Eliz. c. 2.) The rubric was altered to its present form, which was taken from the said Act, in 1662. The Privy Council ruled in Liddell *v.* Westerton that the word "ornaments" in this rubric applies and is confined to those articles, the use of which, in the services and ministrations of the Church, is prescribed by the Prayer-book of 1549.

In 1549 under the head of certain Notes for the more plain Explication and decent

Ministration of things contained in this Book we have at the end of the Commination Service these Rubrics.

'In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister, in parish churches and chapels annexed to the same, shall use a Surplice. And in all cathedral churches and colleges the Archdeacons, Deans, Provosts, Masters, Prebendaries and Fellows, being Graduates, may use in the quire, beside their Surplices, such hoods as pertaineth to their several degrees, which they have taken in any University within this realm. But in all other places every minister shall be at liberty to use any Surplice or no. It is also seemly that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees.'

'And whensoever the Bishop shall celebrate the holy communion in the church or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand or else borne or holden by his chaplain.'

Another rubric before the Communion Service directed the Priest to wear a white albe plain, with a vestment or cope; the assistant Priest and Deacons to wear albes with tunicles.

The alb; *alba*, a sleeved tunic, reaching to the ankles and confined about the waist by a girdle; generally of white linen, but sometimes of other material, and coloured; often adorned at the collar, cuffs, and bottom of the skirt, front and back, with pieces of embroidery, called apparels, *paruræ*. Hence a white alb plain was a linen alb without apparels. It is the oldest church habit which has come down to us, and was probably derived from the Jews. It was worn by all classes of clerics, from the bishop to the chorister-boy.

The vestment or chasuble; *casula*, dimin. of *casa*, *planeta*, *phenoleum* (φαινόλης, 2 Tim. ii. 13), *amphibalum* (ἀμφίβλημα); a garment formed by sewing up the straight sides of a semicircular piece of cloth, leaving a hole for the head to pass through; so that, when put on, it reached nearly to the ankles, before and behind, and fell over the hands. It was made of all materials and of all colours, and was at first a secular garment with a hood. Isidore of Seville, A.D. 596, writing 'De palliis virorum,' says 'Casula est vestis cuculata, dicta per diminutionem à casa, quod totum hominem tegat, quasi minor casa.' (*Originum*, l. xix. c. 24.) Its use as an ecclesiastical habit may be traced back to the 6th century. Like the alb it was, for many centuries, worn by all classes of clerics down to acolytes. Amalarius, A.D. 820, says 'casula pertinet generaliter ad omnes clericos.' (*De Eccles. Offic.* l. ii. c. 19.) The old form of the chasuble is still preserved in the Greek church. The cross on the back of the Roman chasuble is comparatively modern; the slicing away of the sides positively so. Both alb and chasuble may be seen in the mosaics, C. A. D. 547, of Maximianus and Ecclesius, archbishops of Ravenna, in the church of St Vitalis, Ravenna.

The cope, *capa* or *cappa*; a cloak nearly semicircular in form; made of all materials and of all colours. It was worn at litanies and in the choir service. Though its use was not so universal as the use of the chasuble, yet it was never confined to persons in holy orders.

The tunicle; *tunicella*; *subtile*; Ang.-Sax. Roc; a short, short-sleeved alb. It was often made of rich materials. It was originally worn by sub-deacons.

The surplice; *superpelliceum*, a loose-sleeved white linen alb without a girdle. It was introduced in the 11th century, probably in England. Lyndwood, who died A.D. 1446, says that he never remembers to have read of it in the whole body of canon or civil law. Its shape has not varied much in England, except that it was formerly sewed up the front. It has been worn as now by all classes of clerics from the first.

Rochet; *rochettum*, a white linen sleeve-less alb. Originally it was worn by all clerics down to choristers. In Lyndwood's time it was worn by the clerk who served mass. For many years its use has been confined to the episcopal order.

It is probable that originally ecclesiastical habits were white. St Jerome, writing against Pelagius, says, 'Unde adjungis gloriam vestium et ornamentorum Deo esse contrariam? Quæ sunt ergo inimicitiæ contra Deum si tunicam habuero mundiorem: si episcopus, presbyter, et diaconus, et reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint.' Lib. I. Cap. 9.

The pastoral staff, *baculus*, was the symbol of episcopal power. Isidore of Seville says that it was delivered to the bishop at his consecration as a token that he was to rule and correct the people committed to his charge and to support the infirmities of the weak. From the life of Cæsarius, bishop of Arles, A.D. 502, we learn that it was his custom, when he went to church on public occasions, to have his pastoral staff borne by one of his clerks.

TABLE III.

Paschal Full Moon.	Sunday Letter.	THE GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER FOR

MORNING AND EVENING PRAYER,

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past. And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The Introduction, consisting of the Sentences, Exhortation, Confession, and Absolution, was prefixed in 1552.

To commence with Scripture was in accordance with the mind of the Reformers, who were wont to base the whole of their worship and doctrine on Holy Writ. It had been customary in Compline and, according to the Sarum Use, also in week-day Lauds, to begin with a versicle and response. At Compline this verse was 'Converte nos Deus salutaris noster.' *Res.* 'Et averte iram tuam a nobis.' In Lauds, 'Fiat misericordia tua Domine super nos.' *Res.* 'Quemadmodum speravimus in te.'

The verses from the Old Testament here selected are taken from the old Lenten Capitula and from the penitential Psalms daily read during Lent. The verse from Daniel is an exception. This and the New Testament verses were additional selections made by the Reformers. The first sentence originally ran, 'At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord.' Ver. 27 was substituted for this in 1662.

¶ The principle of thus exhorting worshippers is recognized in the address prescribed by the Liturgies of Gaul and Spain to Communicants after the dismissal of Catechumens. In the Spanish or Mosarabic office for Matin Lauds an address from the priest to the people, exhorting them to seek from God those things which are necessary to salvation, is prescribed.

The Service Book of the French Reformed congregation was translated into Latin by its superintendent Pollanus and published in Feb. 1552. It contained at the beginning a short exhortation, a form of confession, and a direction that the Pastor should recite some sentence declaratory of forgiveness. The choir sang the 1st table of the decalogue before, the 2nd table after this commencement. There is in foreign Service Books nothing which can fairly be regarded as the model of our Confession.

The Confession and Absolution in the old service-books differed much from our form. The priest confessed to God, the Virgin, the Saints, and the people; and asked the prayers of the Virgin, the Saints, and the people. The people answered, 'Misereatur;' then made a similar confession to the priest. He replied, 'Misereatur vestri omnipotens Deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo'; conservet et confirmet in bono: et ad vitam perducat æternam. Amen. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, emendationem vitæ, gratiam et consolationem Sancti Spiritus tribuat vobis omnipotens et misericors Dominus. Amen.'

Before the concluding Litany of the Greek Nocturns occurs the following prayer by the priest; 'Release, remit, forgive, O God, our offences, voluntary and involuntary, in deed or word, of wilfulness or ignorance, by night or by day, sins of thought and purpose; forgive them all of thy goodness and lovingkindness.'

In the Services of a monastery, before the concluding Litany at the late evening service, the priest speaks to the choir on his right and on his left, 'O, holy Fathers, forgive me, a sinner.' They reply, 'May God forgive thee, O holy Father.' Then an interchange of asking and receiving pardon takes place among the choristers. At the end of the Litany the priest pronounces pardon to the monks; and the service concludes with a continuation of the Litany, said privately.

In 1552 the Confession is directed to be said of the whole congregation, after the minister, kneeling. The Absolution is to be pronounced by the minister alone. In 1604 the phrase 'Remission of Sins,' explanatory of absolution, was introduced.

In the Scotch Prayer-book, 1637, this General Confession is to be 'said by all that are present after or with the deacon or presbyter, all humbly kneeling.' The Absolution, or Remission of Sins, is to 'be pronounced by the presbyter alone, he standing up and turning himself to the people, but they still remaining humbly upon their knees.'

Hence our present Rubric appears to have a twofold object: 1st, to make a distinction between the Confession and the Absolution; 2ndly, to withhold the pronunciation of the Absolution from deacons.

Basil thus describes the commencement of worship in his day, A.D. 370: 'Very early in the morning, even while it is still night, our people resort to the house of prayer, where they confess unto God their sins with groans and sorrow and tears of anguish; and, lastly, rise from their prayers and betake themselves to psalmody.'

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind, in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other Prayers,* Amen.

¶ In the earliest forms of Christian worship the Lord's Prayer, as being the Prayer of the Faithful, was not used until after the dismissal of Catechumens. It first appears at the beginning of the Hours in the Cistercian Consuetudinary, 13th century. It was considered preliminary to the service, and was repeated in an undertone by the Priest alone, who raised his voice at the clause, 'Ne nos inducas, &c.,' to which the people responded 'Sed libera nos a malo.'

In 1549 the Priest alone said the Lord's Prayer at the beginning of Morning and Evening Service, and of the Communion Service; in other parts the people answered with the last clause; in 1552 the people said the whole with him in place of this response except at the commencement of the several services: in 1662 the people were directed always to repeat it with the minister.

This joint repetition is the custom with the Greeks, who also use the Doxology; this was added here in 1662.

The Lord's Prayer, as here given, is taken from the rendering in the King's Book, 1543. The petition, 'Lead us not, &c.,' was there, 'Let us not be led, &c.' The latter form is the more correct; it had already been used in the Bishops' Book, 1537. The Lord's Prayer at the commencement of the Primer of 1545 agrees with the form in the King's Book.

¶ These Versicles and the Doxology have been used from the 6th century at least as a commencement of Nocturns in the West. They are taken from Pss. li. 15 and lxx. 1. Ps. li. 15 occurs in the early part of the Greek Morning Office. 'O God, make speed, &c.' and the answer occur at the commencement of all the Hours.

The use of the Doxology is also common at the commencement of the Greek offices. Our Service follows the Sarum Brev. here, and in the next versicle. The Response to this versicle was added in 1662; it had been appointed in the Scotch Prayer-book, 1637. In 1549, 'Praise ye the Lord' was followed by 'Hallelujah' from Easter to Trinity Sunday.

¶ The 95th Psalm has been used from the very earliest period at the commencement of daily service. Thus Athanasius writes of the Constantinopolitan office, "Before the beginning of their Prayers, the Christians invite and exhort one another in the words of this (95th) Psalm." In the West the whole Psalm has usually been repeated, in the East an Invitatory to public worship based on the 1st, 3rd, and 6th verses of it. Before 1549 short Invitatories, texts or versicles inciting to praise, were commonly inserted between the various verses; in 1549 the Psalm was directed to be said or sung without any Invitatory.

¶ Psalmody formed an important part of the Jewish temple worship; the singing was alternate or by way of response. The Christians naturally adopted this element: with them too the recitation was antiphonal or responsory. The appointment of the Psalter was extremely various. In Egypt the number of Psalms recited was, after much diversity, fixed to 12. In Spain three Psalms were sung in the nocturnal office. In our mediæval services 12 Psalms were sung at Nocturns. The Psalms were fixed for each service through the week. Special Psalms were appointed for special occasions. The monthly course, which we observe, is peculiar to ourselves; it was adopted in 1549; the rubric is of the same date. The iteration of the first, last or other characteristic verse of the Psalms, under the title antiphon, was discontinued.

¶ The Council of Laodicea, c. 360, prescribed that Psalms and Lessons should be alternate. The same Council also required that Scripture alone should be read. The earliest trace of the observance of these directions is in the ritual of the church of Lyons derived from Ephesus, where we find, A.D. 499, Psalms, then a Lesson from Moses, then Psalms again, then a Lesson from the Prophets, then Psalms once more, then a Gospel, and later in the Service an Epistle.

The appointment of Scripture Lessons does not seem, however, to have been general in the East; they do not appear in the Oriental Morning Service. Canticles, succeeded by Odes, three or nine, divided into three groups, supply a correspondence with the Lection system of the West. Festivals were classed as Feasts of three or nine Lections. From the Odes of the East the short Lections of the West were, according to Freeman, derived. The Lections were followed by responses: the Te Deum was the ordinary response to the 9th Lection, or to the 3rd, if there were only three, on Festivals. The Lections appointed in the Breviaries were extremely short, and were moreover broken into fragments by antiphons and responsories. A prayer for forgiveness, a request from the people to the priest to bless, and a consequent blessing, usually preceded the Lection. A fixed capitulum, or short chapter, followed the fixed Psalms of Lauds.

In 1549 and till 1662 the direction for the Lessons was, 'Then shall be read two lessons distinctly with a loud voice, that the people may hear, &c. And, to the end the people may the better hear, in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.'

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter Day, *upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psalm xcv.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubim, and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

The appointment of our First and Second Lesson bears so close a resemblance to the First Lesson from the Law and the Second from the Prophets in the Synagogue Service, that we cannot avoid supposing the idea of our system derived from the Jews. *See* p. 69.

¶ The Psalm, 'Te Deum,' as it was called in the old English Offices, received the name, 'the Song of Ambrose and Augustine,' from the tradition that it was composed and sung by the two alternately at the baptism of Augustine by Ambrose. The actual author is uncertain. It has been ascribed to Ambrose and Augustine, to Ambrose alone, to Hilary of Poitiers, c. 350. The first extant allusion to its existence is found in the Rule of Cæsarius, Bishop of Arles, who lived in the 5th century, and in that of his successor Aurelian. In the opinion of Palmer it is a composition of the Gallican Church, perhaps by a monk of Lerins, or possibly by Hilary of Arles, A.D. 440. In the Rule of Cæsarius it is ordered to be sung every Sunday at Matins.

In the Sarum Breviary it was appointed ordinarily at Matins on Sundays and Festivals, except in Advent and from Septuagesima to Easter, and also in the week of Pentecost.

In 1549 it was to be used throughout the year, except in Lent, when 'Benedicite' was substituted. In 1552 this exception was removed, and 'Te Deum,' or 'Benedicite,' might be used, at the discretion of the minister, throughout the year.

¶ The Canticle, 'Benedicite,' is taken from the Greek addition to the 3rd chapter of Daniel, vers. 34—67. It was formerly sung on Sundays and Festivals at Lauds, with the Psalms, at the commencement of the Office. At this point the parallelism with the old office of Lauds commences. In the Scotch Prayer-book the 23rd Psalm is substituted for 'Benedicite.'

According to the rule of the Egyptian Church in the 5th century, two Lessons, one from the Old, the other from the New Testament, were read in their nocturnal or matutinal assembly: on Sundays both Lessons were taken from the New Testament.

¶ 'Benedictus' has followed the Lesson at Lauds at least since A.D. 820, when it is mentioned by Amalarius. In 1549 'Benedictus' alone was appointed. In 1552 the alternative of 'Jubilate' was given, to avoid the repetition which might be caused by the occurrence of 'Benedictus' in the Lesson or Gospel of the day. In the Greek Morning Office 'Magnificat' and 'Benedictus' constitute the 9th Ode. 'Jubilate' was formerly one of the Psalms used at Lauds on Sundays and Festivals, but preceded the Lesson.

In the Ambrosian Lauds 'Benedictus' was said at the commencement, immediately after the introductory versicles.

¶ It was customary for the Priest, in commencing the Prayers of Prime and Compline, to recite the Apostles' Creed inaudibly until he came to the clause 'Carnis resurrectionem,' which he pronounced aloud. The choir responded, 'Et vitam æternam.' The Creed publicly recited in the Matin offices was the Athanasian. This was sung in the English Office daily at Prime; in the Roman Office it was used on Sundays only. *See the Athanasian Creed* (p. 73). The Apostles' Creed is first found in Ruffinus of Aquileia, A.D. 399. The tradition that it was composed by the Apostles cannot be maintained. Its author is uncertain; but it is probably of very primitive date. It was the Creed of the Roman and other Italian Churches. It has followed the Lord's Prayer among the Prayers of Prime, at least since A.D. 820.

¶ The Jews were wont to turn their faces in the direction of Jerusalem, looking towards the mercy seat in the temple. Cf. 2 Chron. vi. 39. Hence Christians received the custom of adopting one particular aspect in prayer. Several reasons have been alleged for the choice of the East.

1. A comparison was instituted between the rising of the material sun and Christ the Sun of Righteousness. It is striking to observe the number of times in which light is used as the figure to express the Gospel revelation.

2. The East was the place of Paradise, whence Adam and Eve fell, and whereunto we hope to be restored in Christ.

3. The East, as the source of light, is the more honourable part of creation.

4. Christ appeared in the East, thence ascended to heaven, and thence will appear again at the last day.

We may probably assign the continuance of a custom, already found in existence among the Jews, to a combination of the 1st and 4th reasons. In Baptism the Catechumen turned his face towards the West, as he renounced the devil and his works; towards the East, as he made his profession of faith.

¶ In 1549 the Salutation of Minister and People occurred, as in the Old Service Books, at the end of the Versicles and before the Collects; to it was subjoined 'Let us pray.' In 1552 the present position was adopted. The Greek form of salutation, primitive, if not apostolic, was, 'Peace be to all.' *Ans.* 'And with thy spirit.'

1st. It was used by the Bishop on entering the church. So writes Chrysostom, who calls the practice apostolical.

2ndly. The Reader began the Lessons with it. By the 3rd Council of Carthage

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord: praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

A.D. 397, Readers were debarred from using this form, which was reserved for deacons and those above deacons.

3rdly. It frequently introduced and closed the sermon.

4thly. It was used at the consecration of the Eucharist.

Lastly, the congregation were dismissed with it. The people always gave their response to the salutation. 'The Lord be with you,' corresponds in substance to this primitive form. The Bishop in blessing the Eucharist used the words, 'The peace of God be with you.' Our form is exactly that in which Boaz greets his reapers, Ruth ii. 4. They answer, 'The Lord bless thee.' Benedict, A.D. 530, as well as Amalarius, A.D. 820, speak of the Lord's Prayer, and the Lesser Litany, 'Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us,' as occurring in this place.

¶ The Lesser Litany is a Christian version of the Synagogue Prayer taken from Ps. li. 1. It dates from the earliest period. The Greek form 'Kyrie—Christe—Kyrie eleēson,' each thrice, was retained in the Breviaries. The Invocation is repeated to an unmeaning, if not a profane, number of times, in the Greek Services.

In 1549 the Lesser Litany preceded the Creed, which the Minister was directed to say with the Lord's Prayer in English in a *loud* voice. In the Latin Service it was said in a subdued voice till the words 'Et ne... tentationem.' In 1549 the People responded with the last clause of the Lord's Prayer, 'But deliver, &c.' In 1552 the Lesser Litany was placed after the Creed. The exception of the days on which the Creed of St Athanasius is appointed to be read was first stated here in 1662; it had previously been made in the rubric preceding that Creed. In the Greek Church the Nicene Creed is appointed at Nocturns.

¶ The Versicles with their Responses are found in the old offices for Prime, whence Amalarius, A.D. 820, cites them. They do not occur continuously in these offices. Mr Freeman remarks that the first five of these versicles and their responses correspond with the topics of versicles after the Bidding Prayer, the 67th Psalm, and the Lord's Prayer prescribed in the Sarum Use on Sundays and Festivals, and that the 6th in our series, which is substituted for the 6th and last in the Sarum series, may be regarded as taking the place of the Sarum Collect succeeding the Versicles, 'O God, who through the power of thy Holy Spirit,' &c. The response, 'Because there is none other,' &c. against which some objection has been raised, as if it were novel, is found in the foreign Breviaries, in the Salisbury Primer, and in the Primer of Henry VIII.

¶ The custom of summing up the prayers of the people by the Minister, is mentioned by Cassian, A.D. 420. From the phrase used 'Colligere orationem,' as distinguished from the responsive service preceding, the term Collect is probably derived. Such prayers were called Memoriæ, De Pace, Gratia, &c. or Missæ, because used in dismissing the people.

Leo, the friend of Cassian, A.D. 420, Gelasius, 494, and Gregory, 590, devoted much attention to the composition of Collects. It was probably from them that this form of prayer obtained its general popularity. From the Sacramentaries of Gelasius and Gregory very many of our present Collects are derived.

¶ The Collect of the day, with a Memoria de Pace resembling ours, occurred formerly at the end of Lauds, the Collect for Grace at the end of Prime.

The second of the Collects now placed at the end of the Communion Service was also used at Prime.

¶ The Collect for Peace comes through the Sarum Breviary from the Sacramentary of Gelasius. It runs thus: 'Deus auctor pacis et amator, quem nosse vivere; cui servire regnare est; protege ab omnibus impugnationibus supplices tuos; ut, qui in defensione tua confidimus, nullius hostilitatis arma timeamus. Per,' &c. It was not one of the Prime Collects.

¶ The Collect for Grace was one of the Prime Collects in the Sarum Breviary; it is derived from the Sacramentaries of Gelasius and Gregory. It runs thus: 'Domine Sancte Pater Omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti; tua nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum; nec ullum incurramus periculum; sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per,' &c.

¶ Until 1662 the order for Morning Prayer ended with the third Collect. The five Prayers following are strictly Collects. These five concluding Collects and the Benediction were first printed here in 1662. In the Scotch Prayer-book, 1637, there was this Rubric, 'After this Collect ended followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the Prayers following at the end of the Litany, and the Benediction.' The Prayer for the King first appears in a Book of Prayers printed by the King's printer in 1547. In the Primer of Edward VI. 1553, it appears as the

¶ *Or this Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of* St. Athanasius *is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us ;

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day, which shall be the same that is appointed at the Communion ; the second for Peace ; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth ; all kneeling.*

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; Defend us thy humble servants in all assaults of our enemies ; that we, surely trusting in thy defence, may not fear the power of any adversaries ; through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with thy mighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight ; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read ; and then only the two last are to be read, as they are there placed.*

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA* ; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way : Endue her plenteously with heavenly gifts ; grant her in health and wealth long to live ; strengthen her that she may vanquish and overcome all her enemies ; and finally, after this life, she may attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family : Endue them with thy Holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

4th Collect, for the King, at Morning Prayer; a shorter one of the same purport at Evening Prayer. In 1559 it assumed its present form, and, with the Prayer for the Clergy and People, was placed before the Prayer of St Chrysostom at the end of the Litany.

¶ The Prayer for the Royal Family dates from 1604. It was the composition of Whitgift, or at least was sanctioned by him. It was then entitled 'A Prayer for the Queen and Prince and other the King and Queen's children.' In 1625 the phrase 'Fountain of all goodness' was introduced. After one or two changes, according to the condition of the monarch's household, the Prayer assumed its present form in 1633, when Laud cancelled the expression, 'a Father of thine elect and their seed.'

¶ The Prayer for the Clergy and People comes through the Sarum Breviary from Gelasius and Gregory. It runs thus, 'Omnipotens sempiterne Deus, qui facis mirabilia magna solus; prætende super famulos tuos Pontifices et super cunctas congregationes illis commissas Spiritum gratiæ salutaris; et, ut in veritate tibi complaceant, perpetuum iis rorem tuæ benedictionis infunde.'

¶ Although the Prayer of St Chrysostom occurs in the Liturgy of Constantinople bearing the name of Chrysostom, in the most ancient copies of that Liturgy it is wanting. It is found in a MS. of the Liturgy of Basil thought to be as old as the 9th century. It occurs at the beginning of the Communion Service. Palmer doubts whether it is the work of Basil, but refers the use of it to an early date in the exarchate of Cæsarea and in the patriarchate of Constantinople. The Prayer did not appear in Western Breviaries. It was first placed by Cranmer at the end of the Litany in 1544, and printed at the end of the Morning and Evening Prayer in 1662, according to the Rubric of the Scotch Prayer-book in 1637. The Greek runs: 'Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ σύμφερον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ πάροντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

¶ The Benediction is found in Eastern Liturgies. From the most primitive times it was customary to dismiss the people with a benediction by the Bishop.

The conclusion of the Office for Prime in the Breviary was simply 'In the name of the Father, Son, and Holy Ghost.' This was omitted in the reformed Offices. The present form was added at the end of the Litany used in the Queen's Chapel 1559.

OF THE ORDER FOR EVENING PRAYER.

¶ The Order for Evening Prayer combines the ancient Offices of Vespers and Compline. The Introduction, consisting of the Sentences, Exhortation, Confession, and Absolution, was first printed at the Commencement of Evening Prayer in 1662. It had been ordered to be read in 1552, but had been prefixed to the Order for Morning Prayer, with the Rubric, 'At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.'

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind

¶ Amalarius, A.D. 820, mentions that a Capitulum was commonly read before Compline. A Confession and Absolution were used in the ancient Offices at Compline; but their form was wholly different from that of our Service. *For general remarks on the Sentences, Exhortation, Confession, and Absolution, see Morning Prayer*, p. 59.

¶ In 1549 'an Order for Evensong throughout the year,' and in 1552 'an order for Evening Prayer throughout the year,' began thus, 'The Priest shall say, Our Father which art,' &c.

¶ 'O Lord, open thou,' &c., and the answer were added in 1552. They had formerly been used in the Morning Office only.

¶ The second Versicle and Response and the Gloria occurred in the ancient Service Books at Vespers.

¶ The Versicle, 'Praise ye the Lord,' was introduced here in 1552; it formed a suitable prelude to the Psalms. The Response was added in 1662, after the Scotch Prayer-book of 1637. In 1549, from Easter to Trinity Sunday, 'Hallelujah' was introduced here; it was omitted in 1552.

¶ Here followed the Psalms of Vespers. Very different rules as to the number of Psalms to be used prevailed in different Churches. The Egyptian Churches recited 12; Benedict appointed 4; the Roman Church 5; in the Ap. Const. there is only one Psalm at Vespers; in the Mosarabic Breviary there is ordinarily not even one.

¶ In the Egyptian Churches we are told by Cassian that two Lessons were customary in the Evening Service, the first from the Old, the Second from the New Testament. Amalarius, 820, states that the Capitulum of Vespers followed the Psalms, and was itself succeeded by the 'Magnificat.' Benedict, 530, had also appointed a Capitulum in this place, which he directed to be taken from the Epistles. He also appointed a Canticum de Evangelio to follow the Lesson. In the East and part of the West 'Magnificat' had been used at Lauds.

¶ We see a manifest desire to assimilate the form of the Evening Prayer to that of the Morning. The Sentences, Exhortation, Confession, Absolution, Lord's Prayer, Versicles, Gloria, and concluding Versicle and Response are identical; then follows a similar selection of Psalms, two Lessons with alternating Canticles, Creed, Prayers, Lord's Prayer, Versicles, Collects. We may therefore refer the appointment of two Lessons to this cause, and the origin of our Morning Lessons may be found, as above suggested (p. 61), in the Lessons from the Law and the Prophets of the Jewish Synagogues. The idea thus given would be strengthened by the wish of the reformers to familiarize the minds of the people with Holy Scripture.

In the synagogue, on the Sabbath afternoon the lesson from the Law for the succeeding Sabbath was read, the first half was repeated on Monday, the second on Thursday: the whole was read, with the corresponding Lesson from the Prophets, on the Sabbath morning to which it was assigned.

The Lesson system of the Jews was as follows:

The Law is divided into 54 sections, Paraschioth, corresponding with the 54 weeks of an intercalary Jewish year; in common years some of the shorter sections being combined. Each of these sections is divided into 7 portions; the Priest's and the Levite's being the 1st and 2nd of these. When the reading is strictly according to rule, seven persons take part in it; but very commonly the office is delegated to a single reader. An eighth is called who repeats a small portion of the last section of the Law and reads the section from the Prophets.

The Prophets were not read in the synagogue until the time of Antiochus Epiphanes, c. 160 B.C. When, owing to his persecution, the Law might not be publicly read, the Prophets were divided into 54 sections, Haphtaroth, the subjects of which were suggestive of the corresponding sections of the Law. When the persecution had ceased, and the reading of the Law was resumed, the reading of the Prophets was continued; the sections of the latter, however, were never treated with the same reverence as the former.

¶ The 98th Psalm was given as an alternative to 'Magnificat' in 1552. According to Amalarius, 820, a responsory Psalm was used in some places instead of the 'Magnificat.' The 'Cantate' here serves that office. It was not formerly used at Vespers.

¶ In the Office of Eastern Vespers this hymn, 'Nunc Dimittis,' was appointed. At the time of the revision of our Offices it was used at Compline, but had formerly been customary at Vespers.

in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.
Priest. Praise ye the Lord.
Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

Magnificat. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.
For he hath regarded: the lowliness of his hand-maiden.
For behold, from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy is on them that fear him: throughout all generations.
He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat: and hath exalted the humble and meek.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. Psalm xcviii.

O SING unto the Lord a new song: for he hath done marvellous things.
With his own right hand, and with his holy arm: hath he gotten himself the victory.
The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.
Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.
Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.
With trumpets also and shawms: O shew yourselves joyful before the Lord the King.
Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.
With righteousness shall he judge the world: and the people with equity.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis *(or the Song of* Simeon*) in English, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation,
Which thou hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ The 67th Psalm had been used at Lauds. It had become familiar to the English Church, coupled with a bidding prayer on Sunday, in the Salisbury Use. In 1552 it was allowed as an alternative to the 'Nunc Dimittis.'

¶ The Eastern Office of Late Evensong contained the Nicene Creed. The Creed and the Lord's Prayer occurred with Prayers and Versicles after the 'Nunc Dimittis' in Compline. The use of them in Evening Service dates as far back as Anglo-Saxon times. The Order was, Lesser Litany, Pater Noster, Credo. The Credo was omitted in 1549; it was ordered in 1552, and the Service after it made conformable to that of Morning Prayer.

¶ The same remark may be made in regard to the Versicles as in the Morning Service. They occur in the ancient Offices for Vespers and Compline as well as in the Morning Offices.

¶ The Collect for the day followed 'Magnificat' at Vespers; the Collect for Peace was appointed at the end of Vespers; that for Aid against all Perils succeeded the Prayers at the end of Compline. The repetition of Collects at the end of the Anglo-Saxon Offices was common, and Amalarius, 820, mentions the same custom. A Collect and Benediction terminated the Eastern Office of Vespers. Collects for Vespers are found in the Sacramentaries of Gelasius, 494, and Gregory, 590.

¶ The Collect for Peace is from Gelasius: 'Deus, a quo sancta desideria, recta concilia et justa sunt opera; da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et, hostium sublata formidine, tempora sint tua protectione tranquilla. Per,' &c.

¶ The 3rd Collect is also found in the Sacramentaries of Gelasius and Gregory. In the former it is especially appointed to be used at Evening Service: "Illumina quæsumus, Domine Deus, tenebras nostras; et totius hujus noctis insidias tu a nobis repelle propitius. Per,' &c.

With the 3rd Collect may be compared the conclusion of the Prayer, at the bowing of heads of Priest and People, recited inaudibly by the Priest in the Greek Evening Service: 'Whom do thou preserve at all seasons, especially during the present evening and the approaching night, from every enemy, from all the might of the devil, from vain thoughts and wicked imaginations.'

¶ It is usual to derive Anthem from Antiphon, Antiphonema, low Latin Antiphona. The Anglo-Saxon form is Antefn. In the semi-Saxon of the *Ancren Riwle* (*see note on Whitsunday*, p. 125) we have Antefne. Chaucer and the Primers have Antem. In France the word in 1382 had the form Antoine and in 1413 Anthaine (*see* Du Cange). The present French form is Antienne. We could wish that it were possible to trace the word to Ἄνθεμον, and so consider the Anthem as the flower of song, as Pindar uses ἄνθεμα χρυσοῦ to signify the costliest gold. The Anthem was not exclusively antiphonal.

¶ The concluding Collects and the Benediction are the same as in Morning Prayer. Although it was usual to add Collects or Memoriæ at the end of the Evening Service and to conclude with a Benediction, it is to be regretted that the desire of uniformity between the Morning and Evening Service was carried so far as to enjoin the repetition of exactly the same words in both services. The mode of expression might have been altered with advantage. Mr Freeman traces several resemblances to the Eastern Office of Compline in our Evening Service. He notices especially the repetition of the Creed (Nicene) and the Lord's Prayer, followed by a prayer-like hymn for illumination and protection. This hymn was founded on the Psalms used in the Office. It is as follows: 'Lighten mine eyes, O Christ my God, that I sleep not in death: lest mine enemy say, I have prevailed against him.' Ps. xiii. 4, 5. 'Be thou the helper of my soul, O God, for I walk through the midst of snares; deliver me from them and save me, Thou that art good, as being the lover of men.' Ps. xxxi. 1, 3, 5; comp. Ps. xci. 2, 3. In this hymn Mr Freeman finds the original of our 3rd Collect.

Eastern Vespers conclude with the following Benediction: 'And may the blessing of the Lord come upon us through his grace and loving-kindness continually, now, always, and for ever and ever. Amen.'

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

The second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace;

¶ The Athanasian Creed was formerly recited at Prime among the Prayers after the Capitulum. In the Roman Church it was ordered on Sundays only, in the Sarum Breviary daily. It was sung after the manner of a Psalm, and was even known as the Psalm, 'Quicunque.' The Creed is found in MS. Psalters of the 7th and 8th centuries: hence the introduction of it into the Office for Prime cannot be later than 880, according to Waterland, but it is probably much earlier. The Creed, though bearing the name of Athanasius, is not found in any of his works. Its authorship is uncertain. Waterland, whose opinion is accepted by Palmer, refers it to Hilary, Archbishop of Arles, 429—449. In 1549 the Apostles' Creed was appointed on ordinary occasions to take the place of the Athanasian. For Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, the Athanasian Creed was retained. To these festivals the Saints' Days were added in 1552.

Quicunque vult salvus esse : ante omnia opus est ut teneat Catholicam fidem.

Quam nisi quisque integram inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem Catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in Unitate veneremur.

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii : alia Spiritus Sancti.

Sed Patris et Filii et Spiritus Sancti una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati nec tres immensi : sed unus increatus et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus.

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus.

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque Personam Deum et Dominum confiteri : Christiana veritate compellimur;

Ita tres Deos aut Dominos dicere : Catholica religione prohibemur.

Pater a nullo est factus : nec creatus nec genitus.

Filius a Patre solo est : non factus nec creatus sed genitus.

Spiritus Sanctus a Patre et Filio : non factus nec creatus nec genitus sed procedens.

Unus ergo Pater, non tres Patres; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres Personæ : coæternæ sibi sunt et coæquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri J. C. fideliter credat.

Est ergo fides recta ut credamus et confiteamur : quia Dominus noster J. C. Dei filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen sed unus est Christus.

Unus autem non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate Personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cælos, sedet ad dexteram Dei Patris Omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam : qui vero mala, in ignem æternum.

Hæc est fides Catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c. Sicut erat in principio et nunc et semper : et in sæcula sæculorum.

and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ *Upon these Feasts;* Christmas Day, *the* Epiphany, *Saint* Matthias, Easter Day, Ascension Day, Whit Sunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and people standing.*

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are coeternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one Man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

¶ The word Litany literally signifies supplication, and was originally used of any prayers to God, either public or private.

In the 4th century, 398, Chrysostom, afraid that the people of Constantinople might be led to join in processions of the Arians, instituted processions of the clergy and laity in his own Church. The term Litany was then used to denote these processional supplications.

The great Litany of St Mark's Day, instituted by Gregory the Great, 590, was sanctioned in England at the Council of Cloveshoo, 747.

The Injunctions of Queen Elizabeth retained processional prayers in the perambulation of parishes, "But yet for the retaining of the perambulation of the circuits of parishes, the people shall once in the year, at the time accustomed, with the curate and the substantial men of the parish, walk about the parishes as they were accustomed, and at their return to the church make their common prayers; provided that the curate, in their said common perambulations used heretofore in the days of rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits for the increase and abundance of his fruits upon the face of the earth: with the saying of the 103rd Psalm, 'Benedic, anima mea,' &c. At which time also the same minister shall indicate these or such sentences: 'Cursed is he which translateth the bounds and dolles of his neighbour,' or such other order of prayers as shall be hereafter appointed."

From the perambulations on these days the term Gange Days, from 'gan,' or 'gangen,' to go, was given to them.

Litanies were at first occasional services; the appointment of set days for them dates from the time of Mamertus, bishop of Vienne, A.D. 460, who, on occasion of certain calamities in his diocese, instituted annual Litanies on the Monday, Tuesday, and Wednesday before Ascension Day. Hence these days were called Rogation Days, and the custom thus commenced was generally adopted.

A general supplication, of the nature of our Litany, exists in the Apostolical Constitutions, and is as old as the end of the 3rd or the beginning of the 4th century.

Our English Litany was originally intended to be a distinct Office, and was put forth in a separate book by Henry VIII. The Injunctions of Edward VI., 1547, require it to be said immediately before High Mass. A rubric in the 1st English Prayer-book ordered it to be said on Wednesdays and Fridays, and to be followed by the first part of the Communion Office. It was then placed after the Communion Office. In 1552 it was placed where it now stands, with the rubric directing it to be used upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary. The Injunctions of Elizabeth, 1559, renew the direction that the Litany should be said 'immediately before the time of communion of the sacrament,' and likewise order 'that weekly upon Wednesdays and Fridays, not being holy days, the curate, at the accustomed hours of service, shall resort to church and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers.' Grindal, archbishop of York, in his visitation, 1571, directed the minister not to pause or stay between the Morning Prayer, Litany, and Communion, but to continue and say the Morning Prayer, Litany, and Communion (or the Service appointed to be said when there was no Communion) together, without any intermission; to the intent the people might continue together in prayer and hearing the Word of God, and not depart out of the church during all the time of the whole Divine Service.

In conformity with the permission given to use the Litany, at other times, is the practice of using it at Confirmations and at many of our recently instituted special services, when sanctioned by the Bishop.

The Litany was the first part of our Service which was appointed to be used in English, June 11th, 1544. By the Injunctions of King Edward, 1547, and Queen Elizabeth, 1559, the Litany is ordered to be sung or said plainly and distinctly, in English, by the Priest and Quire, kneeling in the midst of the church.

A Council held at Cologne, under Hermann, the Reforming Archbishop, in 1536, has this Canon in regard to Processions: 'Quod processiones per campos et agros peragunturrationem quidem habet, nempe quod populus oret ut segetes et fruges terræ a domino conserventur. Verum ut alia plurima ita et hic mos hominum malitia depravatus est, quod per occasionem talis deambulationis, quæ Deo placando erat instituta, pleraque scelera committantur. Quamobrem nobis satius videtur ut hæ aliæque supplicationes ac processiones de cetero intra septa ecclesiarum religiose fiant ac ut in templo, loco precationibus peculiariter dedicatur, oretur Deus habeaturque tum pius rei ac tem-

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

1 O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

2 O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

3 O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

4 O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

5 Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

6 From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

7 From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

8 From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

9 From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

10 From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

11 By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

12 By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

13 In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

14 We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

15 That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governor ;

We beseech thee to hear us, good Lord.

16 That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

17 That it may please thee to be her defender and keeper, giving her the victory over all her enemies ;

We beseech thee to hear us, good Lord.

18 That it may please thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

19 That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

20 That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

21 That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

22 That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

23 That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

24 That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

25 That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure

pori conveniens ad populum commonitorius sermo.'

'O God the Father, &c.'

'O God the Son, &c.'

'O God the Holy Ghost, &c.'

These three verses may be regarded as amplifications of the form.

Lord,
Christ, } have mercy upon us;
Lord,

to which the term Litany is also applied. From the 5th or 6th century Western Litanies began thus. The particular form of words in the first four verses is found in a MS. Litany of the 10th century.

We have omitted all Invocation of Saints in our Litany. Four reasons may be given for the omission:

1st, The Litanies of Western Churches did not contain any such invocations for seven centuries; the Eastern ones do not contain them now.

2ndly, They are unnecessary; we have one Mediator between God and man.

3rdly, They are imprudent; we do not know that the dead can hear us.

4thly, They give rise to heresy and blasphemy.

'Remember not, &c.' Formerly used as an anthem at the conclusion of the Penitential Psalms, but similar to ancient forms; inserted here in 1544.

The Petitions which follow are very much after the example of a Litany in the Anglo-Saxon Church of the 9th century.

The whole Litany very much resembles that of Hermann, the reforming Archbishop of Cologne, issued 1543.

Most of the petitions are to be found in the Litanies of the Salisbury and York Uses. The mode in which the sins are classed one with another is striking and instructive.

8. Deadly sin = wilful sin, of which fornication is a signal instance.

9. Sudden = unprepared, either in bodily or spiritual matters.

10. 'From all sedition, &c.' In 1544, in the two Prayer-books of King Edward and in the first year of Queen Elizabeth, the words 'privy conspiracy' were followed by 'From the tyranny of the Bishop of Rome and all his detestable (in the Primer of 1545 "abominable") enormities.' In the Litany of the Royal Chapel, 1559, this phrase was omitted. 'Rebellion and Schism' added in 1662.

11, 12. Anglo-Saxon Litany, with Hermann's Consultation.

13. Combination of four petitions in Hermann's Consultation.

14, 15. Salisbury Use. In Anglo-Saxon Litany, King and Bishop.

16. Peculiar to our own. 17, 18. Salisbury Use.

19. Form for Bishops in Hereford Use. In Cranmer's Litany, Bishops, Pastors, and Ministers of the Church; altered to the present form in 1662.

22. Salisbury Use. 23. Ang.-Sax. Lit.

24, 25. Similar petitions to these in Anglo-Saxon Litany, in Hermann's Consultation and elsewhere, but not so full as these.

26. Uterrantes ad viam salutis reducas. Lit. of Ch. of Lyons, 600 years old.

27. Stantes confirma, conforta pusillanimes, lapsos erige, Lit. Cyr.

29. Poor and captive, Salisbury Use.

30. Ap. Const.

32. Ut inimicis nostris pacem caritatemque largiri digneris, Ang.-Sax. Lit.

33. Salisbury Use.

34. Salisbury and York Uses, and from the Codex Chisii, 10th cent.: Ut gratiam Sancti Spiritus cordibus nostris infundere digneris, ut locum pœnitentiæ nobis concedas.

Response. York, Sal., Hereford Uses. 'Son of God, &c.' to Amen. Sal. Use.

Vers. and Response. Salisbury and York Uses.

'O God.' This Prayer is an enlargement of a form in Hermann's Litany.

'O Lord, arise, &c.' From the beginning of the Litany for Rogation Tuesday in Salisbury Processional.

Suffrages 1 and 2 formerly added in time of war.

3 to 8. From the Litany on St Mark's Day.

9, 10. Anglo-Saxon Office for Prime.

In 1549 the last Versicle and Response were called 'the Versicle,' 'the Answer;' so in 1552, 1559, 1604. In the Scotch Book, 1637, Presbyter was substituted for 'The Versicle,' hence Priest in 1662.

In 1544 Cranmer ended the Litany with six Collects corresponding to concluding Prayers of old Litanies. They were:

1. The first part of the present Prayer, containing, however, an invocation of saints. This was omitted in 1549, and the 5th Prayer of 1544 combined so as to form our present Collect.

2. 'O God, whose nature, &c.'

3. 'Almighty and everlasting God, which only workest great marvels, &c.'

4. 'We beseech thee, Lord, graciously shew to us thine unspeakable mercy, both to release us of all our sins and finally rescue us from the punishments which we justly deserve for them.'

5. As latter part of Collect here given.

6. Prayer of Chrysostom; Basil's Liturgy.

Benediction added in 1559.

In 1549 the Litany was placed between the Communion Office and that for Baptism, with the title, 'The Litany and Suffrages,' and no rubric; the directions for its use were given in the rubric at

affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

26 That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

27 That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

28 That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

29 That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

30 That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

31 That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

32 That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

33 That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

34 That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God; that takest away the sins of the world;

Grant us thy peace.

O Lamb of God; that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

the end of the Communion Office. In 1552 it was removed to its present position.

In the Greek Evening Service, the Peace Petitions (*Εἰρηνικά*) run as follows:

'Let us pray in the peace of the Lord,

'For peace and salvation from above;

'For the peace of the whole world;

'For this holy house, and all the faithful;

'For our Archbishop, the sacred Priesthood and the Christian Diaconate; for all the Clergy and Laity let us entreat the Lord:' or, with a variation at a later period of the service, after the name of the Archbishop—'and for our Brethren in Christ.'

Answer of the choir to each petition, 'Kyrie eleëson.'

'For our most gracious and God-protected princes, for all their court and army, let us entreat the Lord.

'For this holy monastery, for every city and land and the faithful that dwell in them, let us entreat the Lord.

'For fair weather, for abundance of the fruits of the earth, and peaceful harvests, let us entreat the Lord.

'For travellers by water or land, for the sick and infirm, for prisoners, and *their* preservation (*αὐτῶν*, I suppose, applies to all the foregoing), let us entreat the Lord.

'For our deliverance from all affliction, anger, danger, and straits, let us entreat the Lord.

'Help, save, pity and preserve us.'

Later in the service we have also:

'That we may pass the remainder of our lives in peace and repentance, let us beseech the Lord.

'That the end of our lives may be Christian, painless, irreproachable, peaceful, that we may give a good account at the terrible judgement-seat of Christ, let us make our prayer.'

The Litany now in use, at the close of the Great Late Evensong (*Ἀποδεῖπνον μέγα*) is also worthy of comparison with ours. The Priest recites the Petitions, the brethren respond at the end of each Petition—'Kyrie eleëson.'

'Let us pray for the orthodox Church;

'For prosperity and success to our Christian soldiers;

'For our Archbishop and all the brethren in Christ;

'For our absent fathers and brethren;

'For those who minister, or have ministered to us;

'For those who hate and those who love us;

'For those who have asked the prayers of us unworthy sinners;

'For the deliverance of captives;

'For those who sail on honest errands;

'For those who are laid on beds of sickness;

'For abundance of the fruits of the earth;

'For all our fathers and brethren who have fallen asleep in the Lord, either here or elsewhere;

'Let us say in their behalf also. Answer. Kyrie eleëson.'

¶ Special prayers were customary at the end of the Litany in processions. In the Salisbury Processional they are found; the Church of Constantinople adopted a similar practice.

In the Euchologion there is a special office to ask for Rain, and many single prayers are given. There are no prayers for Fair Weather. Other prayers are for vineyards, new house, seed, ships, for cessation of storms at sea, &c.

For Rain.

1. 'Deus, in quo vivimus, movemur et sumus, pluviam nobis tribue congruentem, ut præsentibus subsidiis sufficienter adjuti sempiterna fiducialius appetamus. Per Dominum.' Sacramentary of Gregory; Salisbury Missal.

For Fair Weather.

2. 'Ad te nos, Domine, clamantes exaudi et aeris serenitatem nobis tribue supplicantibus, ut qui juste pro peccatis nostris affligimur misericordia tua præveniente clementiam sentiamus. Per Dominum.' Sacramentary of Gregory; Sal. Missal.

In the time of Dearth and Famine.

3. Introduced in 1552.

3 and 4. Palmer gives two prayers from the Church of Constantinople as parallel to these; the resemblance is not close.

4. Introduced in 1552, omitted in 1559; restored with alterations in 1662.

In the time of War and Tumults.

5. Introduced in 1552.

'Deus, regnorum omnium regumque dominator, qui nos et percutiendo sanas et ignoscendo conservas, prætende nobis misericordiam tuam ut tranquillitate pacis tua potestate firmata ad remedia curationis utamur. Per Dominum.' Sacramentary of Gregory; Salisbury Missal.

In the time of any common Plague, &c.

6. Introduced in 1552; peculiar to our own Prayer-book, though prayers for similar mercies occur elsewhere.

In the Ember Weeks, &c.

7 and 8. By the Council of Placentia, 1095, the Ember Days were defined as the Wednesday, Friday, Saturday after the First Sunday in Lent; after Whitsunday; after the 14th of Sept., the Feast of Holy Cross; after the 13th of Dec., St Lucy. The Collects which are peculiar to the English Ritual were, with the rubric, added in 1662. The 2nd Ember Collect had been inserted in the Scottish Prayer-book of 1637.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence three-score and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may

Three derivations of the word Ember have been suggested. It has been proposed to regard it as a corruption of the words quatuor tempora,—thus, quatuor tempora, quatemper, quatember, ember!! This etymology is, we think, quite incredible. A more probable derivation is that which connects the word with the ashes used at fasts in token of penitence. In support of this derivation the use of the term Ash Wednesday, which immediately precedes one of the Ember weeks is alleged. But the most probable origin of the word is, we think, the Anglo-Saxon ymbryne, a revolution or circuit—e.g. geares ymbryne, a year's course. In the Anglo-Saxon we find, for those fasts of the four seasons, ymbren dagas, ymbren fæsten, ymbren wican; and in the *Ancren Riwle*, a treatise in the semi-Saxon or middle-English of the former half of the 13th century (*See note on Whitsunday*), we have, in one MS., umbridawes, in a second umbri wiken, in a third, ymbri wikes. According to this etymology the Ember fasts are the fasts that come round in course, the recurring fasts, the fasts of the seasons. It is almost unnecessary to add as a confirmation of this last derivation that the Saxon ymbe, which enters into the word ymb-ryne, and which is sometimes written embe, is in the *Ancren Riwle* spelled umbe.

A Prayer that may be said after, &c.

9. 'Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram: et quos delictorum catena constringit, miseratio tuæ pietatis absolvat. Per Dominum nostrum.' Sacramentary of Gregory; Salisbury Use; among the Collects at the end of Litany in Primer; omitted in 1549 and 1552, restored in 1558 and 1559.

A Prayer for the High Court, &c.

10. 'Most gracious, &c.' This Prayer first appears in an Order of Fasting 1625, and again in a special form of Prayer issued 1628. In these forms it was almost word for word the same as it is now, and contained the words, 'most religious and gracious king.'

In 1661 it appeared in a service for a Fast Day on the 12th of June, again in January, 1662. It was placed in our Prayer Book at the last revision.

A Collect or Prayer for all, &c.

11. 'O God, &c.' This prayer was introduced in 1662; it has been ascribed to Bp Sanderson, but is more probably the composition of Bp Gunning: it somewhat resembles the Orationes Generales of our ancient ritual.

OF THE THANKSGIVINGS.

The General Thanksgiving.

¶ Composed by Bp Reynolds, and added at the last revision of the Prayer Book in 1662. It bears a faint resemblance to a general thanksgiving in a Coptic Liturgy of Basil.

¶ Our English Ritual is favourably distinguished from other Rituals by the possession of these special thanksgivings. Our forms were introduced in 1604, with the exception of that 'for restoring Publick Peace at Home,' which was added in 1662.

OF THE COLLECTS, EPISTLES, AND GOSPELS.

¶ The Sacramentary of Leo, c. 420, contains several Collects for each Feast. The example thus set was followed in the Sacramentaries of Gelasius, 494, and Gregory, 590. The Prayers (Εὐχαί) of the Greek Church bear a close resemblance to our Collects; there are moreover special hymns under various names appointed for every day in the year in the Monthly Service Books, but there are no forms which correspond exactly to our Collects for the Day.

¶ The Epistles and Gospels are to be treated as Lessons of Holy Scripture. In the earliest ages the duty of reading the Lessons in public devolved, as a general rule, on the deacons. Tertullian however, c. 180, assigns this office to the Readers, an order which was already existing in his time and which subsequently, in the time of Cyprian, c. 250, was largely developed.

The Lessons were read before the dismissal of the Catechumens. The Reader began by the salutation, 'Peace be with you,' until the permission to use this form of salutation was withdrawn, by the 3rd Council of Carthage, 397, from the

faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

For Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

Readers and restricted to those in higher Orders.

When the Bishop or lower minister had given the salutation, and the people had replied, 'And with thy spirit,' the deacon exclaimed, 'Attend we,' and the Reader, after making announcement of the part of Scripture which he was about to read said, 'Thus saith the Lord.'

On the announcement of the Lesson from the Prophets or the Epistles, it was in some places customary for the people to exclaim 'Deo gratias,' as is now the case in the Mosarabic Liturgy. Grotius states that it was usual for the people to say 'Amen' at the end of the Epistle.

During the reading of the Gospel all were required to stand. The custom is as old as Chrysostom and the Apostolical Constitutions. The people also were in the habit of answering to the announcement of the Lesson, 'Glory be to thee, O Lord,' but the authority for this response is not so ancient as that for the posture. To sit, as the monks of Egypt, during the reading of the Gospel was reckoned peculiar; in Africa, generally, during the reading of any portion of Holy Scripture, standing was the rule. At the end of the Gospel the Mosarabic Liturgy, 6th century, and the Rule of Benedict, c. 530, prescribe the response, 'Amen:' others said, 'Thanks be to God,' or 'Praise be to thee, O Christ.'

¶ The general rule for the reading of the Epistles in the Greek Church is that from Easter to Trinity Sunday the Acts of the Apostles are read, for the remainder of the year the Epistles are read in consecutive order. Great Festivals have each their own Epistle.

In the Hours and Vespers of the Vigil of Christmas and of the Epiphany, also called the Feast of Lights, in the Hours and Vespers of Good Friday, and in the Morning Service of Easter Eve, the Epistle is read; on other occasions it is read only when there is a celebration of the Holy Communion.

The Epistle is preceded by a Prelude (*προκείμενον*), which consists of a verse or two from the Psalms, and serves as an epitome of the Epistle. *See* p. 305. There is a fixed Prelude for every day in the week. Festivals have special Preludes. They have also Antiphons prefixed to the Preludes. There are likewise added certain communion anthems (*κοινωνικά*), to be used by the choir whilst the Priest is communicating, and to the Epistle are appended 'Post dicta' (*ἐπιφωνήματα*). The Epistle being generally taken from the writings of the Apostles is also called the Apostle.

¶ The Gospels are read in a similar manner to the Epistles. St John is appointed from Easter to Whitsunday; St Matthew from Whitsunday till the Friday after the Exaltation of the Holy Cross, Sept. 14th. St Luke begins on the Monday after the Sunday in the Octave of the Exaltation, and is read until Septuagesima. For St Mark space is found during the latter portion of the time allotted to St Matthew, which is then reserved for Saturdays and Sundays. St Mark is finished on Saturdays and Sundays in Lent. During this season Epistles and Gospels are appointed for Saturdays and Sundays only, at other seasons for every day of the week. Great Festivals have special Epistles and Gospels. The Greek cycle is considered to commence with the Sunday before Septuagesima, the Sunday of the Pharisee and the Publican, so called from its Gospel. The Gospel is read at Morning Prayers and at the Liturgy. For the Morn. Gosp. *see* p. 131.

The mode of reading at present in use for the Epistle and Gospel is as follows:

Before the Prelude, the Priest or Deacon says, 'Attend we.' When this is ended he says, 'Wisdom.' The Reader announces the Epistle to be read. The Deacon again says, 'Attend we.' The Reader reads the Epistle. At the close of the Epistle 'Alleluia' is sung. The Priest says, 'Wisdom: stand. Let us hear the holy Gospel, Peace be to all.' The Reader, 'And with thy Spirit.' The Reader announces the Gospel: the Priest adds, 'Attend we.' The Deacon reads the Gospel.

¶ The Rubric directing the use of a Sunday or Holy-day Collect at the preceding Evening Service, was added in 1662. In primitive times, it was customary to pass a considerable portion of the night preceding great festivals in religious exercises, as a preparation for the Service of the Festival. Such Nights were called Vigiliæ or Watch Nights. These nocturnal assemblies doubtless owed their origin to times of persecution; but the custom was continued when the reason for it had ceased. When irregularities and scandals were found to arise from the midnight assembly, it was discontinued c. 420. There then remained only the Eve, which was observed as a Fast. The meaning of the Rubric evidently is, that the Collect of the Festival shall be used on the Eve or Vigil of that Festival, which is generally the preceding evening. Allowance is not made, as it ought to have been in order to avoid ambiguity, for the occurrence of a Holy-day with a Vigil or Eve on a Monday, in which case the Calendar directs the observance of the Vigil on the previous Saturday. The reason assigned for the absence of Vigils to certain Holy-days, is that those, which

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

have them not, usually happened between Christmas and the Purification, or between Easter and Whitsuntide, when festivity was allowable and the fasting of Vigils foregone.

¶ The present selection of Epistles and Gospels may be traced through our English Service Books as far back as to the time of Augustine.

They occur for the most part in the Sarum Missal, with which those of York and Hereford usually coincide, and are found at an earlier date still, 10th century, in the MS. Missal of Leofric, bishop of Exeter. They are also identical with those given in the most ancient Lectionaries of the Roman Church.

The Collects also are in great measure derived from the Sarum Missal. Very many of these may be found in the Sacramentaries of Leo the Great, bishop of Rome 440—461, which was in use in 483, of Gelasius, 494, of Gregory, 590. Reference is made to the Missals, as Sar. Miss.; to the Sacramentaries as Sacram. Leon., Gelas., Gregor.; to the MS. Missal of Leofric as MS. Leofr.; to the ancient Lectionary or Comes of the Roman Church, viz. that published by Pamelius, as Pam. Com.

For remarks on our mode of reading the Epistle and Gospel, *see* Rubric in Communion Service.

In 1549 Introits were prefixed, as in the old offices, to the Collects. The Introit was a Psalm, sung as the Priest went towards the altar; it ended with 'Glory be to the Father, &c.' Then the Priest said, 'Let us pray.'

Before the Gospel this Rubric was prefixed in the Scotch Prayer Book. 'When the Presbyter or Minister readeth the Gospel, the people shall stand up. And the Presbyter before he beginneth to read the Gospel shall say thus, The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an Evangelist, beginning at such a verse. And the people shall answer, Glory be to God.'

After the Gospel followed this Rubric. 'When the Gospel is ended, the Presbyter or Minister shall say, Here endeth the Gospel. And the people shall answer, Thanks be to thee, O Lord. And thus at the beginning and ending of the Gospel every Sunday and Holy-day in the year, or when else soever the Gospel is read.'

¶ The observation of Advent Season seems to have arisen from the fast of the 10th month, which is mentioned by Philastrius, 380, as one of the solemn fasts of the Church. This fast anciently was kept from the festival of St Martin until Christmas Day, three days in the week, Mondays, Wednesdays and Fridays, as is noted in the 1st council of Macon, 581. Durandus states that St Peter instituted Advent as a time of commemoration of our Lord's coming in the flesh; it was to last three full weeks and part of a fourth. He gives no authority for this statement. The homilies of Maximus of Turin, 450, on Advent, are considered spurious. Gregory the Great in his Sacramentary has 4 Sundays in Advent, and a Gallican Lectionary of the 7th or 8th century begins the Ecclesiastical year with Advent. The name however does not appear to have obtained general currency before the 11th century. In the Mosarabic and the Ambrosian Liturgy, as at present used, we find 6 Sundays in Advent beginning with the Sunday next after St Martin's Day, Nov. 11th. The Greek Church has no designation of the season corresponding to it.

¶ 1st Sunday in Advent. Introit, Ps. i.

The Collect for the 1st Sunday in Advent was composed in 1549.

Palmer quotes a Post-Communion Prayer from the Sacramentary of Gelasius, which much resembles it. 'Preces populi tui quæsumus, Domine, clementer exaudi; ut, qui de adventu Unigeniti tui secundum carnem lætantur, in secundo, cum venerit in majestate sua, præmium æternæ vitæ percipiant. Per, &c.'

In the Sar. Miss. the Epistle for this Sunday began v. 11, and ended with the 1st clause of v. 14. 'Sed induemini Dominum Jesum Christum.' The Gospel began v. 1, and ended v. 9. 'Benedictus qui venit in nomine Domini.'

The Epistle in the Greek Church for the 1st Sunday in Advent, reckoned as the 29th Sunday from Whitsunday, is Col. iii. 4—11. The Gospel is that for the 13th Sunday in the series of Gospels taken from St Luke, viz. Luke xiv. 1—11.

¶ 2nd Sun. Introit in 1549, Ps. cxx.

The Collect was composed in 1549.

The Epistle and Gospel are the same as the Sarum Missal.

The Epistle in the Greek Church for the 2nd Sunday, reckoned as the 30th Sunday from Whitsunday, is Col. iii. 12—16. The Gospel is that for the 10th Sunday of St Luke, viz. Luke xiii. 10—17.

¶ 3rd Sun. Introit in 1549, Ps. iv.

Until 1662 the Collect was, 'Lord, we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ.'

The Epistle and Gospel are the same as in the Sarum Missal.

In the Greek Church the Epistle for this Sunday, reckoned as the 31st after Whitsunday, is 1 Tim. i. 15—17. The Gospel, the 11th Sunday of St Luke, is Luke xiv. 16—24.

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ NOTE, *that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The First Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be likeminded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

¶ 4th Sunday. Introit in 1549, Ps. v. 'Excita quæsumus, Domine, potentiam tuam et veni et magna nobis virtute succurre; ut per auxilium gratiæ tuæ quod peccata nostra præpediunt indulgentia tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre.' From the Sacramentaries of Gelasius and Gregory, Sar. Miss., MS. Leofr., Sacram. Gelas. and Greg., also of Ambrose.

The Epistle and Gospel are the same as in the Sarum Missal.

On the Sunday preceding Christmas Day the Greek Church appoints for the Epistle, Heb. xi. 9, 10, 32—40; for the Gospel, Matt. i.

¶ Introit for Christmas Day in 1549, Ps. viii.

Our Collect for Christmas Day was composed in 1549.

Palmer quotes two Collects as containing similar ideas. 'Præsta quæsumus, omnipotens Deus, ut natus hodie Salvator mundi sicut divinæ nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum vivit et regnat Deus.' Sacrament. of Greg., Sarum, and Liturgy of Mosarabic Miss., and Com. Pam. 'Omnipotens sempiterne Deus, qui hunc diem per incarnationem verbi tui et partum beatæ Mariæ Virginis consecrasti, da populis tuis in hac celebritate consortium ut, qui tua gratia sunt redempti, tua sint adoptione securi. Per eundem.' Sacram. of Gregory.

¶ A festival of the Incarnation was held from the very earliest times. It was used to commemorate a fourfold manifestation of our Lord to the world: 1st, The nativity; 2ndly, The appearance of the star; 3rdly, The baptism; 4thly, The first miracle, the conversion of water into wine at Cana. For several ages the Churches of Egypt, Jerusalem, Antioch, Cyprus, and other Churches of the East, beyond all doubt celebrated the Feast of the Nativity at Epiphany. The Armenian Church does so still. Before the Council of Ephesus however, 431, the Egyptians had altered their time of celebration of the Nativity to the 25th of December; the Churches of Antioch and Syria shortly before that date had adopted the same alteration. The Alexandrians and the Churches of Palestine continued to observe the Festival of the Nativity at Epiphany until the time of Juvenal, bishop of Jerusalem, 428, who changed the time of its celebration to the 25th of December.

The distinction between the Festivals of Christmas and Epiphany is drawn by Chrysostom, c. 400, from whose time it has generally been observed in the East. The Western Church, from the earliest ages, seems to have celebrated the Nativity on the 25th of December; and the Manifestation is found as a second Festival in the middle of the 4th century. Christmas Day and the Epiphany were called 'Theophania et Epiphania,' and 'prima et secunda Nativitas.'

The Epistle and Gospel are the same as in the Sarum Missal.

In 1549 provision was made for two Communions on Christmas Day. For the First the Introit appointed was Ps. xcviii. The Collect was a translation of the Collect in the mass for the Vigil, the Epistle was Tit. ii. 11—15. 'The grace of God that bringeth salvation, &c. . . . . see that no man despise thee.' The Gospel was Luke ii. 1—14, 'And it chanced in those days, &c. . . unto men a good will.'

The Collect ran thus, 'God, which maketh us glad with the yearly remembrance of the birth of thy only Son Jesus Christ, grant, that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our judge, who liveth and reigneth, &c.'

For Christmas Antiphons in the Greek Church, *see p.* 315.

In the Greek Church the Epistles for Christmas Day and its eve are:

For the 1st Hour of the Eve, for Vespers, and for the Liturgy, Heb. i. ii. 1—3; for the 3rd Hour, Gal. iii. 23—29; for the 6th Hour, Heb. i. 10—ii. 3; for the 9th, Heb. ii. 11—18.

The Gospel for the 1st Hour of the Eve and for the morning of Christmas Day is Matt. i. 18—25; at the 3rd Hour, Luke ii. 1—20; at the 6th Hour, at Vespers, on the Eve and in the Liturgy of Christmas Day, Matt. ii. 1—12; at the 9th Hour, Matt. ii. 13—23.

¶ Mention is made of Christmas Day and the three succeeding Saints' Days as one connected commemoration by St Bernard, 12th cent.

¶ The Festival of St Stephen dates as far back as the 4th century. The reason for its institution is given by Fulgentius: 'Natus est Christus in terris ut Stephanus nasceretur in cœlis.'

It is ordered in the Missal and Breviary that every day until the Circumcision, 'Fiat commemoratio de Nativitate.'

Introit in 1549, Ps. lii.

'Da nobis quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat.' Sar. Miss., MS. Leofr., and Sacram. Gregory.

The Epistle and Gospel are the same as in Sar. Miss., MS. Leofr., and Com. Pam.

The Third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Philip. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST,

COMMONLY CALLED

Christmas Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world,

The Greek Church keeps St Stephen's Festival on the 27th of Dec.

The Epistle is Heb. ii. 11—18.

The Gospel is Matt. xxi. 33—43.

The Hymn in the Greek Service book for St Stephen's day is 'As steps and ladders to climb to heaven were the showers of stones to thee, on which taking thy station, thou didst behold the Lord standing on the right of the Father holding forth to thee the crown which thy name foreshadowed in his lifegiving hand, near whom thou obtainedst a place, a glorious victor and chief of combatants.'

St Stephen is represented as a deacon holding stones in a napkin; holding stones in his robe, or in his hand; with two stones in one hand, one stone on his head, and palm in the other hand; as a deacon holding stones in his dalmatic; the same, but one stone wounding his head; deacon, palm; stones on his head.

According to tradition the time of St Stephen's martyrdom was August; the death of St John the Evangelist occurred on the Feast of St John the Baptist.

¶ The Festival of St John is not of so early a date as that of St Stephen. It is first mentioned in the Mosarabic Missal, 6th century. The Ritualists assign as a reason for the close association of the three Festivals of St Stephen, St John, and the Innocents, the triple kind of martyrdom which they endured—St Stephen in will and deed, St John in will, the Innocents in deed. It seems better to regard them as thus placed because of the priority in martyrdom of Stephen, the connection of the death of the Innocents with our Saviour's birth, and the intimate friendship between our Lord and the beloved disciple.

Introit in 1549, Ps. xi.

'Ecclesiam tuam quæsumus, Domine, benignus illustra; ut beati Joannis Apostoli tui et evangelistæ illuminata doctrinis ad dona perveniat sempiterna. Per Dominum.' Sarum Miss., MS. Leofr., Sacram. Greg.

The Collect of St Stephen's Day was repeated on St John's Day in the old offices with the collect of the Nativity.

In the old offices there was no Epistle, but a Lesson from the Apocrypha, Ecclus. xv. 1—6.

The Gospel was John xxi. 19—24.

In the Greek Church St John's Festival is on the 26th of September.

The Epistle is 1 John iv. 12—19.

The Morning Gospel is John xxi. 15—25; Gospel at the Liturgy, John xix. 25—27, with xxi. 24, 25.

The Hymn in the Greek Service book for St John's day is 'Let us worthily celebrate the memory of the venerable disciple of Christ our king; for he clearly manifested to all nations the knowledge of the Trinity.'

On the 28th of December the Greek Church commemorates 20,000 (!) martyrs of Nicomedia burnt by Diocletian in the church on Christmas Day. A second festival of St John is held on the 8th of May with a commemoration of Arsenius the Great. On that day the Epistle is 1 John i. 1—7. The Morning Gospel is John xxi. 14—25; the Gospel at the Liturgy is John xix. 25—27, xxi. 24, 25.

St John is represented holding a cup with serpent issuing from it; as a child with palm, cup, and serpent; bearing a sword with serpent twined round it; the same with a palm-branch also; the same with an eagle below; with a palm-branch alone; with a palm-branch, scroll, and eagle; eagle upon a barrel or caldron; with an eagle before him or above his head; mounted on an eagle; stepping into a grave; writing his Apocalypse in the isle of Patmos; ditto, and upsetting his ink bottle; as an old man in Mass vestments lifted up to heaven by our Saviour out of his grave at the foot of the altar at Ephesus.

¶ Cyprian, Augustine, Chrysostom, and others after them, speak of the Innocents as martyrs. Origen says that their memorial was always celebrated in the churches after the manner or order of the Saints, as being the first martyrs that were slain for Christ. So also Augustine says that the Church received them to the honour of martyrs. As however Prudentius, Fulgentius, and Leo speak of the Innocents only at Epiphany, it is doubtful when the separate commemoration of their death commenced.

Introit in 1549, Ps. lxxix.

'Deus, cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica; ut fidem tuam quam lingua nostra loquitur etiam moribus vita fateatur. Per.' Sarum Miss., MS. Leofr., Sacram. Gregory and Gelasius. Collect altered in 1662.

The Epistle and Gospel are the same as in the Sarum Missal, in MS. Leofr., and Com. Pam.

In the Greek Church the Festival of the Innocents is kept on the 29th of December. Their number is stated as 14,000.

The Epistle is Heb. ii. 11—18.

The Gospel is Matt. ii. 13—23.

If we may rely on the Carthage calendar, quoted by Dr Corrie in his edition of Wheatly on the Common Prayer, the three days succeeding Christmas Day have been assigned as at present at least since A.D. 484. With St John, St James is there joined.

and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was

¶ Sunday after Christmas. Introit in 1549, Ps. cxxi.

The Epistle is taken from the Mass for the 6th Day from the Nativity in the Sarum Missal, MS. Leofr., and Com. Pam. The Gospel in the Sarum Missal was Matt. i. pt. of 18—21.

The Greek Church appoints an Epistle for the Sunday after Christmas Day, Gal. i. 11—19, and one for the Sunday before the Epiphany; in case that there are two Sundays in this interval, the latter is 2 Tim. iv. 5—8.

The Gospel for the Sunday after Christmas is Matt. ii. 13—23; for the Sunday before the Epiphany, Mar. i. 1—9.

¶ The excesses on the heathen festival of the kalends of January are condemned by Tertullian, Chrysostom, and others. Lest Christians should be betrayed into similar excesses the Church of the 4th century appointed the day as one of fasting, penitence, and prayer. A trace of this origin is preserved in the Ambrosian Missal, where the services of the day contain special cautions against idolatry. Ivo Carnotensis, 1090, is the first writer who mentions the observance of the day under its present title. In earlier writers it is called the octave of Christmas. In the notes to Wheatly, however, edited by Dr Corrie, reference is made to the Gallican Lectionary which is supposed to be as old as the 7th century. This contains certain 'Legenda in Circumcisione Domini.'

Introit in 1549, Ps. cxxii.

'Omnipotens Deus, cujus unigenitus hodierna die ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem, spirituali circumcisione mentes vestras ab omnibus vitiorum incentivis expurget, et suam in vos infundat benedictionem. Amen.' Sacram. Greg. and Benedictio in Oct. Dom., MS. Leofr.

The Collect in the Sarum Missal for the Circumcision is

'Deus, qui nobis nati Salvatoris diem celebrare concedis octavum, fac nos, quæsumus, ejus perpetua divinitate muniri cujus sumus carnali commercio reparati. Qui tecum vivit, &c.'

The Epistle is Tit. ii. 11—15.

The Gospel is Luke ii. 21.

In 1549 no rubric was added; in 1552 it was thus worded, 'If there be a Sunday between the Epiphany and the Circumcision, then shall be read the same Collect, Epistle, and Gospel at the Communion which was used upon the day of Circumcision.'

The Greeks also have a special commemoration of the Circumcision.

The Epistle is Col. ii. 8—12.

The Gospel for the Morning Service is John x. 1—9; for the Liturgy, Luke ii. 20, 21, 40—52.

¶ The Epiphany. *See p.* 87.

Introit in 1549, Ps. xcvi.

'Deus, qui hodierna die unigenitum tuum gentibus, stella duce, revelasti, concede propitius, ut, qui jam te ex fide cognovimus, usque ad contemplandum speciem tuæ celsitudinis perducamur. Per eundem.' Sar. Miss., Sac. Greg., MS. Leofr.

The Greek Church originally, as has been stated in the notes relative to Christmas Day, kept the Nativity at the same time as the Epiphany, on the 6th of January, celebrating thereon the Birth, the Baptism, and the appearance of the Star. Pope Leo, A.D. 440, in his Sermons on Epiphany dwells only on the Star; St Jerome on the Baptism.

The title of Day of Lights was given to this Festival as commemorating the earthly manifestation of the Light of the world, and also because it was the supposed day of the Baptism of our Lord, to which rite the term *illumination*, φώτισμα, was especially given. Hence it became, and in the Greek Church it is still, one of the three solemn times of Baptism. The water for Baptism is consecrated with peculiar solemnity at Epiphany: Is. xxxv. lv. xii. 3—6 are read. The Epistle is 1 Cor. x. 1—4; the Gospel, Mar. i. 9—11.

The first historical notice of the Epiphany is found in Clemens Alexandrinus, A.D. 200; in the time of Chrysostom, A.D. 400, it is mentioned as an ancient and principal festival of the Asiatic Church. The earliest distinct trace of it in the West is found in Gaul in the middle of the 4th century.

Christmas Day and Epiphany were kept with the same solemnity as the Lord's Day.

In the Sarum Missal, Is. lx. 1—6 is appointed as a Lesson.

The Gospel is the same as in the Sarum Missal, MS. Leofr., and Com. Pam.

A short hymn of the Greeks contains the origin of the name Epiphany. 'Thou who didst make the world, wast manifested (ἐπεφάνης) in the world, to enlighten those who sat in darkness. Glory to thee, O lover of men.' Three Antiphons are appointed for the Epiphany, which is a great Festival in the Greek Church. They are founded on parts of Psalms cxiv. cxvi. cxviii. *See p.* 315.

In the Greek Church the Epistles are, on the Eve,

1st Hour, Acts xiii. 25—33.
3rd Hour, Acts xix. 1—8.
6th Hour, Rom. vi. 3—11.
9th Hour, Tit. ii. 11—14, iii. 4—7.
At Vespers, 1 Cor. ix. 19—27.
At Baptism, 1 Cor. x. 1—4.
At the Liturgy, Tit. ii. 11—14, iii. 4—7.
On the following day, Acts xix. 1—8.

spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

OR THE

MANIFESTATION OF CHRIST TO THE GENTILES.

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church

The Gospels are, on the Eve,
1st Hour, Matt. iii. 1—6.
3rd Hour, Mar. i. 1—8.
6th Hour, Mar. i. 9—11.
9th Hour, Vespers and Liturgy, Luke iii. 1—18.
Morning of the Epiphany, Mar. i. 9—11.
Liturgy, Matt. iii. 13—17.

On the following day, one Gospel in reference to the Epiphany is appointed, John iii. 22—33.

The following hymn from the Greek Service is interesting:

'O Christ, the true light which lighteth every man that cometh into the world, let the light of thy countenance be shewn upon us, that thereby we may behold the light which is unapproachable, and guide our steps to fulfil thy commandments.'

¶ 1st Sunday after Epiphany. Introit in 1549, Ps. xiii.

'Vota quæsumus, Domine, supplicantis populi cœlesti pietate prosequere, ut et quæ agenda sunt videant: et ad implenda quæ viderint convalescant. Per.' Sarum Miss., 1st Sunday after the Octave of Epiphany, Sacrament of Greg., Ambrosian Liturgy, MS. Leofr.

The Epistle and Gospel are the same as in the Sarum Miss. for that Sunday, MS. Leofr., and Com. Pam.

In the Greek Church the Epistle for the Sunday after the Lights is Eph. iv. 7—13.

The Gospel is Matt. iv. 18—23.

¶ 2nd Sunday after Epiphany. Introit in 1549, Ps. xiv.

'Omnipotens, sempiterne Deus, qui cœlestia simul et terrena moderaris, supplicationes populi tui clementer exaudi et pacem tuam nostris concede temporibus. Per Dominum.' Sarum Miss., 2nd Sunday after the Octave of Epiphany; Sacrament. of Greg., Ambros. Miss., MS. Leofr.

The Epistle and Gospel were the same in the Sarum Miss., MS. Leofr., and Com. Pam.

In the Greek Church, the continuous reading of the Epistles is not interrupted by special selections between the Sunday after the Lights and that of the Pharisee and the Publican, i.e. the Sunday before Septuagesima. If the Sunday be, as the Calendar calls it, actually the 33rd Sunday, exclusive of Sundays for which special Epistles are appointed, the Epistles for the 30th, 31st, and 32nd Sundays would be used.

For the 30th, the Epistle is Col. iii. 12—15; 31st, 1 Tim. i. 15—17; 32nd, 1 Tim. iv. 9—15.

If the preceding Easter fall on the 22nd of March, this Sunday would be the 32nd Sunday after Whitsunday.

If there should occur more Sundays than 33, exclusive of Sundays on which a special Epistle is appointed, between Whitsunday and Septuagesima, we find no passages selected for Epistles.

¶ 3rd Sunday after Epiphany. Introit in 1549, Ps. xv.

'Omnipotens, sempiterne Deus, infirmitatem nostram propitius respice atque ad protegendum nos dexteram tuæ majestatis extende. Per Dominum.' Sarum Miss., 3rd Sunday after the Octave of Epiphany; Greg. Sacrament., Ambros. Miss., MS. Leofr.

The Epistle and Gospel were the same as ours in Sar. Miss., MS. Leofr., and Com. Pam. In the Greek Church, when there were two Sundays after that in the Octave of the Lights, for the first of these was read the Gospel for the 12th Sunday of Luke, viz. Luke xvii. 12—19. Hence the Sunday is called that of the Ten Lepers. The second Sunday had then both the Epistle and Gospel appointed in case of the single Sunday.

The Greek arrangement of the Gospels for the Sundays intervening between the Sunday after the Sunday in the Octave of the Lights, which is the 1st Sunday after the Epiphany in our reckoning, and the Sunday of the Publican and Pharisee, which is the last Sunday after the Epiphany in our reckoning, is as follows:

If 1 Sunday (Angl. 3 after Epiphany).

The Gospel is that of the 15th Sunday of Luke, viz. Luke xix. 1—12, Sunday of Zacchæus.

If 2 Sundays (Angl. 4 after Epiphany).

For 1st, the Gospel is that of 12th Sunday of Luke, viz. Luke xvii. 12—19, Sunday of Ten Lepers; 2nd, 15th Sunday of Luke.

If 3 Sundays (Angl. 5 after Epiphany).

For 1st, the Gospel is that of 12th Sunday of Luke; 2nd, 15th Sunday of Luke; 3rd, 17th Sunday of Matt., viz. Matt. xv. 21—28, Sunday of the Canaanitish woman.

If 4 Sundays (Angl. 6 after Epiphany).

For 1st, the Gospel is that of 12th Sunday of Luke; 2nd, 14th Sunday of Luke, viz. Luke xviii. 35—43, Sunday of the Blind man; 3rd, 15th Sunday of Luke; 4th, 17th Sunday of Matt.

If the Gospel for 14th Sunday of Luke have occurred previously, then the Gospel for 2nd Sunday is that for 15th Sunday of Luke; 3rd, 16th Sunday of Matt., viz. Matt. xxv. 14—30.

the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

Second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

¶ 4th Sunday after Epiphany. Introit in 1549, Ps. ii.

'Deus, qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere, da nobis salutem mentis et corporis; ut ea, quæ pro peccatis nostris patimur, te adjuvante vincamus. Per.' Sarum Miss., 4th Sunday after the Octave of Epiphany; Sacrament. Greg., MS. Leofr.

The Epistle for the Friday in the week of the 1st Sunday after the Octave of the Epiphany is Rom. xiii. 1—6. The Epistle for the 4th Sunday after the Octave of Epiphany is Rom. xiii. 8—10. Sar. Miss. The Gospel is Matt. viii. 23—27. Sar. Miss. and Com. Pam.

¶ 5th Sunday after Epiphany. Introit in 1549, Ps. xx.

'Familiam tuam quæsumus, Domine, continua pietate custodi; ut, quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur. Per Dominum.' Sarum Miss., for 5th Sunday after Epiphany; Sacrament. Greg., Ambros. Miss., MS. Leofr.

The Epistle and Gospel were the same as in Sar. Miss. and Com. Pam., for that Sunday.

Until 1662, it was provided that, if there were a 6th Sunday after the Epiphany, the same Collect, Epistle and Gospel should be used as on the 5th Sunday. In the Old Service Books the Sundays were reckoned from the Octave of Epiphany; hence 5 were sufficient.

In the Roman Missal, however, the Sundays after the Octave are reckoned as the 2nd, 3rd, 4th, 5th, 6th, after Epiphany. The Collect for the 6th is, 'Præsta quæsumus, omnipotens Deus, ut, semper rationabilia meditantes, quæ tibi sunt placita et dictis exequamur et factis. Per Dominum.'

The Epistle is 1 Thess. i. 2—10.

The Gospel is Matt. xiii. 31—35.

In the Greek Church the Epistle for the Sunday preceding Septuagesima, called from its Gospel the Sunday of the Pharisee and the Publican, is 2 Tim. iii. 10—15.

The Gospel is Luke xviii. 10—14.

Specimen of Prayer from the Service-book Triodion for the Sunday of the Pharisee and the Publican.

'O my soul, learn the difference between the Pharisee and the Publican; abhor the arrogant utterance of the one, imitate the humble prayer of the other, and cry, God be merciful to me a sinner, and have compassion on me.'

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

Fourth Sunday after the Epiphany.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Coloss. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

¶ The observance of an ante-Lenten Fast appears to be as ancient as the time of Gregory the Great. Quinquagesima Sunday is exactly 50 days before Easter, Sexagesima 57, Septuagesima 64. The tendency of monasticism had been to increase the length and severity of the various seasons of fasting; hence these additional weeks were prescribed. It seems a not improbable conjecture that the names Septuagesima, Sexagesima, Quinquagesima, were given to these Sundays when Ash Wednesday was appointed as the day of commencing the 40 days' fast. The Greek Church has a special Service Book for the period between the Sunday preceding Septuagesima and Easter Day. This Sunday is called the Sunday of the Pharisee and the Publican, from the Gospel of the Day; the Service Book is the Triodion.

¶ Septuagesima. Introit in 1549, Ps. xxiii.

'Preces populi tui quæsumus, Domine, clementer exaudi; ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.' Sarum Miss., Sacrament. of Greg.

The Epistle in Sar. Miss. extended to 1 Cor. x. 4. The Gospel was the same as ours. MS. of Leofric, Com. Pam.

The Sunday corresponding to Septuagesima in the Greek Church is called from the Gospel the Sunday of the Prodigal Son.

The Epistle is 1 Cor. vi. 12—20.

The Gospel is Luke xv. 11—32.

Prayer from Greek Service-book for the Sunday of the Prodigal Son.

'Open me the gates of penitence, O giver of life: my spirit seeks early to thy holy temple, bringing its own temple of the body defiled wholly. But in thy mercy cleanse me for thy tender compassion's sake.'

Another: 'As the thief I cry, Remember me; as the publican dejected I beat my breast, and cry, Be merciful. As the prodigal son receive me, Lord of all mercy. From all my miseries deliver me, O universal king, that I may praise thy deep condescension.'

The following Troparia are from the Greek Canon at Lauds, on Septuagesima.

'The abyss of many a former sin
Encloses me, and bars me in:
Like billows my transgressions roll:
Be thou the pilot of my soul:
And to Salvation's harbour bring,
Thou Saviour and Thou glorious King!
My Father's heritage abused,
Wasted by lust, by sin misused;
To shame and want and misery brought,
The slave to many a fruitless thought,
I cry to Thee, Who lovest men,
O pity and receive again!

In hunger now,—no more possessed
Of that my portion bright and blest,
The exile and the alien see
Who yet would fain return to Thee!
And save me, LORD, who seek to raise
To Thy dear love the hymn of praise!

With that blest thief my prayer I make,
Remember for Thy mercy's sake!
With that poor publican I cry,
Be merciful, O GOD most High!
With that lost Prodigal I fain
Back to my home would turn again!

Mourn, mourn, my soul, with earnest care
And raise to CHRIST the contrite prayer:—
O Thou, Who freely wast made poor,
My sorrows and my sins to cure,
Me, poor of all good works, embrace,
Enriching with thy boundless grace!'

Neale's *Hymns of the Eastern Church*.

¶ Sexagesima. Introit in 1549, Ps. xxiv.

'Deus, qui conspicis quia ex nulla nostra actione confidimus, concede propitius, ut contra omnia adversa doctoris gentium protectione muniamur.' Sar. Miss., Sacram. of Greg.

In Sar. Miss. the Epistle extended to 2 Cor. xii. 9, hence the 'doctoris gentium' of the Collect. The Gospel was the same as ours. MS. of Leofric, Com. Pam.

In the Greek Church this Sunday is called 'Sunday of meat fast' (τῆς ἀπόκρεω), meat is not eaten after this Sunday. A phrase occurs in the Epistle, 'I will eat no meat (v. 3, μὴ φάγω κρέας) while the world standeth, lest I make my brother to offend,' which may well bear reference to the ordinance of the Greek Church as to meat.

The Epistle is 1 Cor. viii. 3—ix. 2.

The Gospel is Matt. xxv. 31—46.

The following is Dr Neale's rendering of the 1st ode in the Greek Canon for Sexagesima,

'That fearful day, that day of speechless dread,
When Thou shalt come to judge the quick and dead—
I shudder to foresee,
O GOD! what then shall be!

When Thou shalt come, angelic legions round,
With thousand thousands, and with trumpet sound;
CHRIST, grant me in the air
With saints to meet Thee there!

Weep, O my soul, ere that great hour and day,
When GOD shall shine in manifest array,
Thy sin, that thou may'st be
In that strict judgment free!

Sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,

OR THE

THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain: And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

OR THE

SECOND SUNDAY BEFORE LENT.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, wherein soever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are with-

The terror!—hell-fire fierce and unsufficed:
The bitter worm: the gnashing teeth:—
O CHRIST,
Forgive, remit, protect;
And set me with the elect!

That I may hear the blessed voice that calls
The righteous to the joy of heavenly halls:
And, King of Heaven, may reach
The realm that passeth speech!

Enter Thou not in judgment with each deed,
Nor each intent and thought in strictness read:
Forgive, and save me then,
O Thou That lovest men!

Thee, One in Three blest Persons! LORD o'er all!
Essence of essence, Power of power, we call!
Save us, O FATHER, SON,
And SPIRIT, ever one!'

In this week there is a special commemoration of ascetics.

¶ Quinquagesima. Introit in 1549, Ps. xxvi.

The Collect for Quinquagesima Sunday was composed in 1549. The Epistle and Gospel are the same as in the Sar. Miss., MS. of Leofric, and Com. Pam.

In the Greek Church the Sunday is called 'of the cheese-eater' (*τῆς τυροφάγου*). The Epistle is Rom. xiii. 11—xiv. 4. Gospel, Matt. vi. 14—21. The Greeks are allowed to eat cheese and eggs in the week preceding this Sunday; hence its name.

On the Sunday of Tyrophagus the history of the Fall is recounted. The following is the last stanza of Dr Neale's rendering of Greek Stichera, at first vespers.

'Adam sat right against the Eastern gate,
By many a storm of sad remembrance tost:
"O me! so ruin'd by the serpent's hate!
O me! so glorious once, and now so lost!
So mad that bitter lot to choose!
Beguil'd of all I had to lose!
Must I then, gladness of my eyes,—
Must I then leave thee, Paradise,
And as an exile go?
And must I never cease to grieve
How once my GOD, at cool of eve,
Came down to walk below?
O Merciful! on Thee I call:
O Fitiful! forgive my fall!"'

Prayer at the commencement of the Fast on the Monday after the Sunday of Tyrophagus.

'At the divine commencement of the fast let us practise humility of soul, exclaiming to thee, O Lord Christ: Receive our prayer, as an acceptable sacrifice, and save us, we beseech thee, from our foul corruption, and from fearful punishment, thou who alone art ready to be reconciled.'

We may refer those who wish further details of the Lenten Services of the Triodion to Neale's translation of the office for Sunday of Tyrophagus in *Hist. of the Holy East. Ch.*, vol. ii. p. 357.

The institution of the week beginning with Monday after the Sunday, *τῆς ἀπόκρεω*, and ending with the Sunday, *τῆς τυροφάγου*, a week of an intermediate character between feasting and fasting, is attributed to Heraclius, in fulfilment of a vow made before his final triumph over Chosroes, A.D. 628. The Greek Fast begins on the Monday after this Sunday; there is no special observation of the Wednesday in this week.

It seems clear that the original fast before Easter was one of forty hours, this being the period between the death of our Lord and his resurrection. Additional days were prefixed for the encouragement of devotion, the number varying in different Churches; when the custom of adding them was first introduced it is not easy to determine. Cassian, A.D. 420, says that some Churches kept their Lent six, others seven weeks, yet none exceeded 36 fasting-days; Sundays were deducted; and, in the case of seven weeks, Saturdays also, except one, Easter Eve. He affirms that the observation of Lent was not primitive; the season was thus set apart in order to stimulate devotion and to prepare men for Holy Communion. The 40 days' fasts of Moses, of Elias, and of our Lord were cited as examples. Sozomen, c. 440, writes, 'The Quadragesimal fast before Easter some observe six weeks, as the Illyrians and Western Churches, and all Libya, Egypt, and Palestine; others make it seven weeks, as the Constantinopolitans and neighbouring nations as far as Phœnicia; others fast three only of those six or seven weeks by intervals; others the three weeks next immediately before Easter; and others fast only two weeks, as the Montanists.'

Five reasons for the Lent fast are given: 1. The Apostles' sorrow for the loss of their Master. 2. The declension of primitive piety. 3. Preparation for Holy Communion at Easter. 4. That catechumens might prepare themselves for baptism; and, 5. penitents for absolution.

In the first three or four centuries much latitude was allowed in the observation of the fast of Lent. Chrysostom recommends it, yet enforces more strongly the necessity of good works and almsgiving. The Council of Orleans, 541, enjoins fasting under pain of ecclesiastical censures.

out, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima.

OR THE

NEXT SUNDAY BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT,

COMMONLY CALLED

Ash Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine

The ancient mode of observing Lent was to abstain from all food until evening. Distinction of meats was not primitive. The greatest ascetics made no scruple to eat meat in Lent when occasion required it.

It was a season of abstinence from public shows, from the celebration of birthdays and marriages, of frequent religious assemblies and sermons.

¶ Ash-Wednesday and the three days preceding the first Sunday in Lent were probably added by Gregory the Great, to complete the number forty, which seemed peculiarly consecrated as a fasting season. Ash-Wednesday is called Caput Jejunii, or Caput Quadragesimæ; and also Dies Cinerum.

We find from Gratian's account of the ceremony used upon this day that all penitents, who either then were admitted to penance, or had been admitted previously, were presented to the Bishop before the doors of the church, clothed in sackcloth, bare-footed, and with countenances dejected to the earth, confessing themselves guilty both by their habit and their looks. They were to be attended by the deans or arch-presbyters of the parishes and the penitential presbyters, whose office was to inspect their conversation and enjoin them penance according to the measure of their faults by the degrees of penance that were appointed. After this they bring them into the church; and then the Bishop, with all the clergy, falling prostrate on the ground, sing the seven penitential psalms with tears, for their absolution. After this, the Bishop, rising from prayer, gives them imposition of hands, sprinkles them with holy water, puts ashes upon their heads, and then covers their heads with sackcloth; declaring with sighs and groans that, as Adam was cast out of Paradise, so they for their sins are cast out of the Church. Then he commands the inferior ministers to expel them out of the doors of the church, and the clergy follow them, using this responsory, 'In the sweat of thy face shalt thou eat thy bread: for dust thou art, and unto dust thou shalt return.' In the end of Lent, on the Thursday before Easter, the deans and presbyters are to present them before the door of the church again.

The Missal has a form of blessing the ashes which are sprinkled upon the heads of priest, clerks, and people on this day. The ashes are made of the burnt branches blessed in the previous year.

¶ Ash-Wednesday. Introit in 1549, Ps. vi.

The Collect for Ash-Wednesday was composed at the Reformation. Its opening address resembles that in the Sarum Missal: 'Omnipotens, sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata omnium propter pœnitentiam—'

The Epistle in the Sar. Miss. extended to ver. 19 instead of 17; the Gospel was the same. So in MS. Leofr. and Com. Pam.

The Collect at the commencement of the Mass was 'Presta, Domine, fidelibus tuis, ut jejuniorum veneranda solemnia et congrua pietate suscipiant et secura devotione percurrant. Per Dominum.'

Two other Collects, involving Prayer for the Dead and Intercession of Saints, are ordered to be used from Ash-Wednesday to Passion Sunday, i.e. the 5th Sunday in Lent.

¶ 1st Sunday in Lent. Introit in 1549, Ps. xxxii.

'Da nobis quæsumus, Domine, per gratiam Spiritus sancti novam tui Paracliti spiritalis observantiæ disciplinam, ut mentes nostræ sacro purgatæ jejunio cunctis reddantur ejus muneribus aptiores. Per Dominum.' Ambros. Miss. 'Deus, qui ecclesiam tuam annua quadragesimali observatione purificas; præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur hoc bonis operibus exequatur. Per Dominum.' Sar. Miss.

The Epistle and Gospel are the same as in the Sarum Missal and in the MS. of Leofric and Com. Pam.

The Greek Epistle for the 1st Sunday in Lent is Heb. xi. 24—26, 32—40.

The Gospel is John i. 44—52.

The first Sunday in Lent is called Orthodoxy Sunday by the Greeks, and is observed in memory of the champions of the true faith, as the Greeks deem their own belief, and the overthrow of the Iconoclasts.

The following is Dr Neale's rendering of a Hymn by S. Methodius I. (A.D. 836), during whose occupancy of the See of Constantinople the Iconoclast troubles ceased.

'Are thy toils and woes increasing?
Are the Foe's attacks unceasing?
Look with Faith unclouded,
Gaze with eyes unshrouded,
On the Cross!

Dost thou fear that strictest trial?
Tremblest thou at Christ's denial?
Never rest without it,
Clasp thine arms about it,
—That dear Cross!

Diabolic legions press thee?
Thoughts and works of sin distress thee?
It shall chase all terror,
It shall right all error,
That sweet Cross!

head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The First Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

Draw'st thou nigh to Jordan's river?
Should'st thou tremble? Need'st thou quiver?
No! if by it lying—
No! if on it dying,—
On the Cross!
Say then,—"Master, while I cherish
That sweet hope, I cannot perish!
After this life's story,
Give Thou me the glory,
For the Cross!"'

¶ 2nd Sunday in Lent. Introit in 1549, Ps. cxxx.

'Deus, qui conspicis omni nos virtute destitui, interius exteriusque custodi, ut ab omnibus adversitatibus muniamur in corpore et a pravis cogitationibus mundemur in mente. Per Dominum.' Sar. Miss., Sacram. of Greg., MS. Leofr.

The Epistle in the Sar. Miss., in MS. Leofr., and Com. Pam. ended one verse before ours; the Gospel was the same.

The Greek Epistle for the 2nd Sunday is Heb. i. 10—ii. 3.

The Gospel is Mark ii. 1—12.

¶ 3rd Sunday in Lent. Introit in 1549, Ps. xliii.

'Quæsumus, omnipotens Deus, vota humilium respice; atque ad defensionem nostram dexteram tuæ majestatis extende. Per Dominum.' Sar. Miss., MS. of Leofric, Sacram. Greg.

The Sarum Epistle ended with the words, 'fructus enim lucis est in omni bonitate et justitia et veritate.'

The Gospel was the same.

So also in MS. Leofr. and Com. Pam.

The Greek Epistle for the 3rd Sunday is Heb. iv. 14—v. 6.

The Gospel, Mark viii. 34—ix. 1.

¶ The 4th Sunday in Lent is commonly called Mid-Lent Sunday; it is also termed the Sunday of Refreshment, probably because the Gospel relates to the miracle of feeding the 5000.

The term Mothering Sunday was also applied to it from the custom of visiting the mother church of the diocese and taking Quadragesimalia or Lent Offerings. Processions to the cathedral church have been discontinued since the thirteenth century, but in some parts of England the custom of visiting relations was substituted. To the term Refreshment Sunday may be referred the practice of eating simnels, cakes made of the finest flour, simila, and drinking spiced ale called braget, and of making a rich kind of pie called fag pie or fig pie.

Introit in 1549, Ps. xlvi.

'Concede quæsumus, omnipotens Deus, ut, qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per Dominum.' Miss. Sar., MS. Leofr., Sacram. of Gregory.

The Sarum Epistle began ver. 22, and ended in the middle of ver. 1 of c. v.

The Gospel was the same.

So also in MS. Leofr. and Com. Pam. the Gospel is appointed on the Sunday next before Advent; it then begins v. 5.

The Greek Epistle for the 4th Sunday in Lent is Heb. vi. 13—20.

The Gospel is Mark ix. 17—31.

We may compare with our Collect the following Greek Ode.

'Pity me, O Saviour, for my transgressions are many, and raise me from the depths of evil, I beseech thee: to thee I cry; hear me, O God of my salvation.'

On the Thursday of Mid-Lent week the Greeks use the Great Canon of Andrew of Crete. "It is a collection of Scriptural examples, turned to the purpose of penitential Confession. It is impossible to deny the beauty of many stanzas, and the ingenuity of some tropological applications. But the immense length of the Canon, for it exceeds three hundred stanzas, and its necessary tautology, must render it wearisome, unless devotionally used under the peculiar circumstances for which it is appointed." Neale's *Hymns of the Eastern Church.*

¶ The 5th Sunday in Lent was called the Sunday of the Passion, because of the especial attention drawn on it to our Lord's Passion. The Epistle speaks of his sacrifice for sinners, the Gospel of his endurance of the contradiction of sinners against himself.

Introit in 1549, Ps. liv.

'Quæsumus, omnipotens Deus, familiam tuam propitius respice, ut te largiente regatur in corpore, et te servante custodiatur in mente. Per Dominum.' Sar. Miss., MS. Leofr., Sacram. Greg.

The Epistle and Gospel were the same as in Sar. Miss., MS. Leofr., and Com. Pam.

The Greek Epistle for the 5th Sunday is Heb. ix. 11—14.

The Gospel is Mark x. 32—45.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scatteredh. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your

¶ The last week in Lent has long been observed with peculiar solemnity. Chrysostom calls it the great week, because of the great things done for man in it. It was a time of vacation for law courts, of suspension of executions, of release of prisoners, of relaxation to servants. It was not uncommon to pass the whole week in total abstinence from food; others ate only dry meats (ξηροφαγίαν), bread, salt, water. Those who could not fast continuously six days, fasted two, three, four, or five, as the case allowed. More liberal alms were given in this week. The names Passion Week and Holy Week served also to designate its character. The Ambrosian Missal terms it Hebdomada Authentica.

¶ In the Greek and Roman Churches the Sunday before Easter is called Palm Sunday; the term does not occur in our Prayer-book, nor is reference made to it in the Proper Lessons, the Epistle, or Gospel.

Introit in 1549, Ps. lxi.

'Omnipotens, sempiterne Deus, qui humano generi ad invitandum humilitatis exemplum Salvatorem nostrum carnem sumere et crucem subire fecisti: concede propitius, ut et patientiæ ipsius habere documenta et resurrectionis consortia habere mereamur. Per eundem Christum Dominum.' Sar. Miss., and Sacram. of Greg., MS. Leofr.

The Epistle in Sar. Miss., also in MS. of Leofric and Com. Pam., is the same.

The Gospel is Matt. xxvi. 2 to Matt. xxvii. 61.

In the Roman Church branches of palms and of olives are solemnly blessed and distributed to priests, clerks, and people. Exod. xv. 27—xvi. 7 and Matt. xxi. 1—9 are read. Several Collects are used, the last of which is, 'Benedic quæsumus, Domine, hos palmarum sive olivarum ramos et præsta, ut quod populus tuus in tua veneratione hodierna die corporaliter agit hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando et opus misericordiæ summopere diligendo. Per Christum Dominum.'

A procession is formed of bearers of palm-branches, and Anthems sung.

On the previous Saturday John xii. 10—36 is read as the Gospel.

In the Greek Church the Saturday before Palm Sunday is called the Sabbath of the Holy and Just Lazarus. The Gospel is John xi. 1—45.

The Greeks have also a Benediction of Palms. The Collect is as follows: 'O Lord our God, who sittest upon the cherubim, who didst stir up thy power and send thine only-begotten Son, our Lord Jesus Christ, to save the world by his cross, his burial and resurrection; at whose coming into Jerusalem for his voluntary sacrifice, the people that sat in darkness and the shadow of death took branches of palms, the emblems of victory, foreshowing thereby the resurrection: do thou, O Lord, preserve us who, in imitation of them, bear on this prefestal day boughs and branches of trees in our hands; and even as those multitudes and the children offered their Hosanna to thee, so guard thou us that we, in our hymns and spiritual songs, may be deemed worthy of the life-giving resurrection of Christ our Lord after his three days' sojourn in the grave, with whom and the all-holy life-giving Spirit thou art blessed now, evermore, and to all eternity. Amen.'

Three Antiphons from Psalms cxvi. and cxviii. are appointed. *See p.* 305.

The Epistle is Phil. iv. 4—9.

The Gospel for the morning is Matt. xxi. 1—17; for the Liturgy is John xii. 1—18.

On Palm Sunday the Greeks also commemorate the Church's martyrs. The following are specimens of the hymns used.

'Celebrate we in triumphal hymns the memory of the martyrs; be we glad with godly joy.

'Swords and fire scared not you, ye bold champions of the faith. Herein ye quelled the might of tyrants. Glory. God in Three Persons, I sing thy praise; One in substance, I adore thee. Father, Son, and Holy Ghost, now and for ever.'

'Jesus, hastening for the world to suffer,
Enters in, Jerusalem, to thee:
With His Twelve He goeth forth to offer
That free Sacrifice He came to be.

They that follow Him with true affection
Stand prepared to suffer for His Name:
Be we ready then for man's rejection,
For the mockery, the reproach, the shame.

Now, in sorrow, sorrow finds its healing:
In the form wherein our father fell,
Christ appears, those quick'ning Wounds revealing,
Which shall save from sin and death and hell.

Now, Judæa, call thy Priesthood nigh thee!
Now for Deicide prepare thy hands!
Lo thy Monarch, meek and gentle, by thee!
Lo! the Lamb and Shepherd in thee stands!

To thy Monarch, Salem, give glad greeting!
Willingly He hastens to be slain,
For the multitude His entrance meeting
With their false Hosanna's ceaseless strain.
Blest is He That comes, they cry,
On the Cross for man to die!'

Neale's *Hymns of the Eastern Church.*

father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philip. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

¶ Monday before Easter.

The portion for the Epistle of this day in Sar. Miss. is Is. l. 5—10. In the Sarum Epistle for Wednesday of this week, Is. lxii. 11—lxiii. 7, our Monday Epistle is included.

The Gospel on the Tuesday is Mark xiv. 1—xv. 41; on the Monday no Gospel is appointed. The Sar. Missal has a special Collect for this day: 'Da quæsumus, omnipotens Deus, ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti filii tui passione, respiremus. Per Dominum.'

In the Greek Church the Gospel for the morning is Matt. xxi. 18—41; at the Liturgy, Matt. xxiv. 3—37.

At Matins on this day the Greeks have the following;

'Let us, brethren, fearing the punishment of the fig-tree, withered for its unfruitfulness, bring forth worthy fruits of repentance to the Lord, who gives us his great mercy.'

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away,

¶ Tuesday before Easter.

In the Sar. Miss. the portion for the Epistle is Jer. xi. 18—20.

The Gospel in Sar. Miss., MS. Leofr., Com. Pam. is Mark xiv. 1—xv. 41.

The special Collect in the Sar. Miss. is, 'Omnipotens, sempiterne Deus, da nobis ita Dominicæ passionis sacramenta peragere, ut indulgentiam percipere mereamur. Per eundem Dominum.'

In the Greek Church the Gospel for the morning is Matt. xxii. 15—xxiii. 39; at the Liturgy, Matt. xxiv. 36—xxvi. 2.

The Greeks dwell on the parable of the Ten Virgins this day. The following extract is from the late Evensong.

'Praise, bless and magnify for ever and ever him who in the bush to Moses on Mount Sinai foreshadowed the marvellous Virgin birth. He who rules the worlds spake not in ignorance, when he declared that he knew not that day's appointed time, but to moderate the bounds of man's knowledge.

'O judge of the world, when thou sittest and separatest as a shepherd the sheep from the goats, fail us not, but set us on thy right hand, for thou art our Passover, thou who wast slain for all as lamb and sacrifice and propitiation for our sins, thy holy sufferings, Lord, we exalt for ever and for ever.'

and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the

¶ Wednesday before Easter.

In the Sar. Miss. Is. lxii. 11—lxiii. 7 and Is. liii. are appointed.

The Gospel in Sar. Miss., which is the same in MS. Leofr. and Com. Pam., is Luke xxii. 1—xxiii. 49.

The Sarum Missal has two Collects: 'Præsta quæsumus, omnipotens Deus, ut, qui pro nostris excessibus incessanter affligimur, per unigeniti tui passionem liberemur. Qui tecum vivit et regnat in unitate spiritus sancti Deus.'

'Deus, qui pro nobis filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem; concede nobis famulis tuis ut resurrectionis gratiam consequamur. Per eundem Dominum.'

In the Greek Church the Gospel for the morning is John xii. 17—50; at the Liturgy is Matt. xxvi. 6—16.

Especial attention is drawn in the Greek services of this day to the woman who washed our Lord's feet with tears and wiped them with her hair. At the commencement of the morning office we have, "The harlot approached thee pouring ointment mingled with tears on thy feet, O merciful one, and at thy bidding she is freed from the loathsomeness of sin. But the graceless disciple, though inspired with grace by thee, tried to thrust her away, and thus wallowed in the mire, selling thee for lucre. Glory be to thy compassion."

The following are from the Greek Service-Book:

'*Troparion.*

'O thou who createst all things by thy will, who also alterest and convertest the shadow of death into eternal life by thy passion, Word of God: thee unceasingly do we and all thy works praise and extol, lord of lords, for ever and for ever.

"Εξαποστειλάριον.

'Thou that didst endure the cross and didst conquer death, and didst rise from the dead, bless our lives with peace, for thou only art almighty. Thou that didst spoil hell, and didst raise man by thy resurrection, Lord, grant us to hymn and magnify thee with a pure heart.

'Magnifying thy godlike descent we hymn thee, O Lord. Thou wast born from a virgin, yea, thou who wast inseparable from the Father. Thou didst suffer as man, and voluntarily enduredst the cross. Thou didst rise from the grave as one issues from his chamber, that thou mightest save the world. Glory be to thee.

'*Troparion.*

'I bow down to the earth in the corruption of my carnal lusts and fall prostrate before thy judgement-seat, O righteous Lord. Therefore I beseech thee, strengthen me to do good deeds and righteous in thy sight. Thou knowest the hidden secrets of my heart, O God my Creator and Lord; condemn me not therefore in the day of judgement, when thou comest to judge the universe.'

third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebr. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temp-

¶ The Thursday in Passion Week, or the Great Week, was wont to be observed with even greater solemnity than the preceding days. In many cases the Holy Communion was celebrated twice on this day, once in the morning, once in the evening. It was permitted to eat food with less scruple than on other days of the week. Catechumens who had been preparing for baptism at Easter were wont to bathe on this day, that they might be clean in body at the time of their baptism on Easter-eve, and, not being able to bear both fasting and bathing, ate food. It was customary for them also to recite the Creed publicly. Before the time of Timotheus, Patriarch of Constantinople, A.D. 511, this was the only public recitation of the Creed in Divine Service.

The ceremony of Washing of Feet, after our Lord's example, is still observed both in the Greek and Latin Church.

The term Maundy Thursday is said to be derived from Dies Mandati, either because Jesus washed the Apostles' feet and *commanded* them to do likewise, or because he *commanded* his Apostles to observe the institution of the Lord's Supper.

On this day the Queen's Maundy is distributed in the Royal Chapel, Whitehall. The Office for its distribution is Exhortation, Confession, Absolution, &c. Ps. xli. First Lesson: Matt. xxv. 14—30. First anthem, distribution of clothing; second anthem, distribution of woollen and linen cloth; third anthem, distribution of money. Second Lesson: Matt. xxv. 31, to the end. Fourth anthem; two Prayers composed for the occasion; the Prayer for the Queen; and so on to the end.

On this day penitents were reconciled. More novel practices of the Roman Church are: The consecration of the Chrism for the following year; the præsanctificatio, or consecration, of the Host for Good Friday; the extinction of all the tapers and removal of the ornaments from the altar; the communion of the priests and the excommunication of all heretics.

The Sarum Epistle, found also in the MS. of Leofric and Com. Pam., is 1 Cor. xi. 20—32. The Gospel, John xiii. 1—15.

The special Collect in the Sarum Missal is, 'Deus, a quo et Judas reatus sui pœnam et confessionis suæ latro præmium sumpsit; concede nobis tuæ propitiationis effectum; ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis ablato vetustatis errore resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat in unitate spiritus sancti Deus. Per omnia sæcula.'

The Collect at the Washing of Feet in the Roman Church is, 'Adesto, Domine, quæsumus officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum quæ nobis retinenda mandasti; ut sicut hic nobis et a nobis exteriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris qui vivis et regnas Deus per omnia sæcula sæculorum.'

The Epistle in the Greek Church is 1 Cor. xi. 23—32.

The Gospel for the morning is Luke xxii. 1—39; at the Liturgy, Matt. xxvi. 2—xxvii. 2.

For the Washing of Feet two Gospels are appointed: the first, John xiii. 1—11; the second, John xiii. 12—17.

The following is Neale's rendering of the Stichera for Great Thursday, as the day is called by the Greeks.

'O the mystery, passing wonder,
When, reclining at the board,
"Eat," Thou saidst to Thy Disciples,
"That True Bread with quickening stored:
Drink in faith the healing chalice
From a dying GOD outpoured."

Then the glorious upper chamber
A celestial tent was made,
When the bloodless rite was offered,
And the soul's true service paid,
And the table of the feasters
As an altar stood displayed.

CHRIST is now our mighty Pascha,
Eaten for our mystic bread:
Take we of His broken Body,
Drink we of the Blood He shed,
As a lamb led out to slaughter,
And for this world offered.

To the Twelve spake Truth eternal,
To the Branches spake the Vine:
"Never more from this day forward
Shall I taste again this wine,
Till I drink it in the Kingdom
Of my FATHER, and with Mine."

Thou hast stretched those hands for silver
That had held the immortal food;
With those lips that late had tasted
Of the Body and the Blood,
Thou hast given the kiss, O Judas;
Thou hast heard the woe bestowed.

CHRIST to all the world gives banquet
On that most celestial meat:
Him, albeit with lips all earthly,
Yet with holy hearts we greet:
Him, the sacrificial Pascha,
Priest and Victim all complete.'

Neale's *Hymns of the Eastern Church*.

tation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus,

¶ The term Good Friday is peculiar to the English Church. The Great and Holy Parasceve is the Greek name for it. Long Friday it was called by the Saxons; it is termed also the Pasch of the Cross.

It has from the earliest ages been observed with the strictest abstinence and humiliation. In memorial of the Atonement on the Cross a general absolution was proclaimed to all who were truly penitent. Friday and Saturday were religiously observed, even by those who kept no other Lent, as being the days on which the Bridegroom was taken from them. Eusebius states that the day had been observed long before his time with watching and fasting; Constantine ordered a general cessation of labour upon it.

In 1549 the 1st Collect was ordered at Matins; the 2nd and 3rd were appointed with the two Collects at the Communion.

Introit in 1549, Ps. xxii.

'Respice, Domine, quæsumus super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium et crucis subire tormentum. Qui tecum vivit.' Sar. Miss., Sacrament. of Greg., MS. of Leofr., Goth. Miss., Gallican Missal.

'Omnipotens, sempiterne Deus, cujus spiritu totum corpus ecclesiæ sanctificatur et regitur; exaudi nos pro universis ordinibus supplicantes; ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur. Per.' Sar. Miss., Sacramentaries of Gelasius and Gregory, MS. of Leofric, Gallican Missal.

'Omnipotens, sempiterne Deus, qui salvas omnes homines et neminem vis perire; respice ad animas diabolica fraude deceptas, ut, omni hæretica pravitate deposita, errantium corda resipiscant et ad veritatis tuæ redeant unitatem. Per.' Sar. Miss., Sacrament of Greg., MS. of Leofric, Gallican Missal.

'Omnipotens, sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis; exaudi preces nostras quas pro illius populi obcæcatione deferimus, ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruatur. Per eundem Dominum.' Sar. Miss., Sacramentaries of Gelasius and Gregory, Gallican Missal, MS. of Leofric.

'Omnipotens, sempiterne Deus, qui non vis mortem peccatorum sed vitam semper inquiris; suscipe propitius orationem nostram; et libera eos (paganos) ab idolorum cultura; et aggrega ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui. Per Dominum.' Sar. Miss., Sacrament. of Gelas. and Greg., MS. of Leofr., Gallican Missal.

In the Sarum Missal Hosea vi. 1—6 and Ex. xii. 1—11 are appointed to be read. The Gospel is John xviii. xix.

In the Roman Church there is a succession of Collects for the Church and the State and their respective rulers; for those who are troubled and distressed; for heretics, schismatics, Jews and Infidels. A service is added for the Adoration of the Cross in the Roman Church; the Priest first adores this himself on bended knee, and then presents it for the adoration of the people, who likewise adore it. The Priest receives the Host, which has been consecrated on the preceding day.

In the Greek Church the following Epistles are appointed:

For 1st hour, Gal. vi. 14—18.
3rd hour, Rom. v. 6—10.
6th hour, Heb. ii. 11—18.
9th hour, Heb. x. 19—31.
Vespers, 1 Cor. i. 18—ii. 2.

The Greek Gospels for Good Friday are:

For 1st hour, Matt. xxvii. 1—56.
3rd hour, Mar. xv. 16—41.
6th hour, Luke xxiii. 32—49.
9th hour, John xix. 23—37.
Vespers, Matth. xxvii. 1—56.

The following is from the Greek service for Good Friday. 'He that clotheth himself with light as with a garment stood unrobed for judgement and was buffeted on the face by the hands which he had made; the nation of transgressors nailed to the cross the Lord of glory; then was rent the vail of the temple, the sun was darkened, not enduring to behold the spectacle of an insulted God. Worship we him whom all the universe regards with awe.'

Again we have, 'By a tree Adam lost his home in Paradise: by the tree of the cross the thief found a home. The one tasted, and transgressed his Maker's commandment: the other, being partner in crucifixion, confessed the sufferer to be God. Remember us, O Lord, in thy kingdom.'

The following prayer is used on Friday morning. 'Thou who wast nailed to a cross and didst grant us life, thee we praise, our Saviour and master, saying,

"Through thy cross, O Christ, is there now one church of angels and of men, heaven and earth rejoice. Glory, Lord, to thee."'

spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of

¶ The Saturday in this week was from the earliest times a day of especial observation. Contrary to the practice of feasting on other Saturdays, this day was appointed as a strict fast. In the time of Constantine 'lofty pillars of wax were set up to burn as torches all over the city, and lamps were lit in all places, so that the night seemed to outshine the sun at noonday. Lamps and torches were placed both in churches and in private houses, which was done as a *prodromus* of that great Light, or Sun of Righteousness, arising upon the world on Easter Day.' It was, and is still, a noted day of baptism; on it, too, catechumens were first admitted to the Eucharist.

Introit in 1549, Ps. lxxxviii.

'Christe, fave desideriis et precibus nostris et præsta prosperam hanc supervenientem sanctæ paschæ noctem, in qua tecum resurgentes de morte transire mereamur ad vitam: Salvator mundi qui vivis,' &c. Gall. Miss.

Until the Scotch Liturgy no special Collect was appointed. In that Prayer-book it ran as follows: "O most gracious God, look upon us in mercy, and grant that, as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave; that as Christ was raised from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgement against us; and that for the merit of Jesus Christ that died, was buried, and rose again for us. Amen.'

In Sar. Miss. the Epistle is Col. iii. 1—4. The Gospel, which is also in MS. Leofr. and Com. Pam., is Matt. xxviii. 1—7. Augustine mentions this Gospel.

In the Greek Church the morning Epistle is 1 Cor. v. 6, 7, 8; Gal. iii. 13, 14; at the Liturgy, Rom. vi. 3—11.

The morning Gospel is Matt. xxvii. 62—66; at the Liturgy, Matt. xxviii.

¶ A festival in honour of our Lord's resurrection has been observed from the very foundation of Christianity. A difference, however, early arose as to the day on which the actual event of the resurrection should be commemorated. It was the custom of the Asiatic Christians to celebrate a Paschal Feast on the day of the Jewish Passover, the 14th of the 1st month; the Festival of the Resurrection on the 3rd day afterwards, on whatever day of the week this fell. The Western Christians, on the contrary, contended that the fast of the holy week ought not to be interrupted, and that the Feast of the Resurrection ought always to be observed on a Sunday.

In 158 Polycarp visited Rome to confer with Anicetus on the question. Each retained his opinion, but there was no breach of charity, and Polycarp consecrated the Eucharist in Anicetus' church. In 196 Victor, Bishop of Rome, excommunicated those who would not conform to the Roman usage, for which he was reproved by Irenæus and others. The Western custom grew in favour, but the Eastern Churches continued their own practice until the Council of Nice, 325, which established the usage of keeping the Feast of the Resurrection on the Lord's Day alone. The duty of fixing the proper Sunday was committed to the care of the Alexandrian Bishops. From this time forward the dissentients were treated as schismatics; in 341 they were excommunicated by the Council of Antioch. They were named Quartodecimans. For nearly 200 years the early Christians depended on the Jewish cycle of 84 years for the determination of their own festival. Subsequently various cycles were adopted, but there was much uncertainty as to the day of observation of the feast until Dionysius Exiguus, Abbot of Rome, 525, introduced the Alexandrian Canon complete into the Roman Church. The Churches of Great Britain and Ireland did not uniformly agree with the Roman Church in the actual Paschal Sunday until 800, when the Welsh, the most persistent of the objectors, gave way. The term Pascha was used to denote the Paschal Feast, the Paschal Supper, the whole Festival, or the Day of Resurrection. The Festival lasted 15 days, during which law-suits were suspended, indulgence was granted to criminals, and especial liberality extended to the poor. It was divided into the Pasch of the Crucifixion and the Pasch of the Resurrection. The week succeeding Easter Day was observed as one of religious solemnity, of sermons, assemblies, communions. The Sunday closed the solemnities of the sacred season.

The custom of asking for Pace (Pasche) eggs at Easter, seems to have arisen from the combination of a festive season with the adoption of the emblem of resurrection, the egg being taken as a symbol of the resurrection, inasmuch as it contained the germs of a future life. The following prayer, found in the ritual of Pope Pius V., composed for the use of England, Ireland, and Scotland, is quoted as illustrative of the meaning of the custom in Lancashire folk-lore. 'Bless, O Lord, we beseech thee, this thy creation of eggs; that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the resurrection of our Lord.' Pace eggs are

thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thence-forth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

solicited by bands of men and maidens in the week before Easter. The form often used is, 'Pray, dame, a paste (pace), egg.'

Speaking of the names of the months among the Saxons, Bede (*de Temp. Rat.* cap. xv) says, 'Eostur-month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it. From whose name they now designate the Paschal season, giving to the rejoicings of the new solemnity the accustomed name of the old observance.' There is some difference of opinion about the etymology of *Eostre* or *Eastre*. Some think that it is derived from a Saxon term signifying 'rising;' others maintain that the word *Eost* or *East* refers to the tempestuous character of the weather at that season of the year, and find its root in the Ang.-Sax. *Yst*, 'a storm.' In old writers the term Dominica Gaudii is applied to Easter Day. In the Greek Church it is common to use as a salutation on Easter Day the words, 'Jesus Christ is risen from the dead.' The answer is, 'He is risen indeed.'

¶ The first of these Anthems was prefixed to the others in 1662. In 1549 Hallelujah was said at the end of them. A Versicle by the Priest, 'Shew forth to all nations the glory of God,' with a Response, 'And among all people his wonderful works,' took the place of 'Gloria Patri,' &c. The Anthems were in 1549 directed to be sung afore Matins, and were followed by a Collect: 'O God, who for our redemption didst give thine only begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of the enemy; grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection, through the same Christ our Lord. Amen.'

In 1549 two Communions were appointed; at the first the Introit was Ps. xvi.; the Collect, Epistle, and Gospel were the same as we now have. At the second Communion the Introit was Ps. iii.; the Collect, that of the 1st Sunday after Easter; the Epistle, 1 Cor. v. 6—8, 'Know ye not....pureness and truth;' the Gospel, Mar. xvi. 1—8.

The Anthems are taken from the Antiphonary of Gregory. The Collect,—'Deus, qui hodierna die per unigenitum tuum æternitatis nobis aditum devicta morte reserasti; vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequere. Per eundem Dominum nostrum,'—is found in Sar. Miss., in Gelas. and Greg. Sacrament., in old Gall. Miss., and in Sacrament. of Leofric.

In the Sarum Missal the Epistle is 1 Cor. v. 6, 7, 8; the Gospel is Mar. xvi. 1—7.

Our Gospel is taken from that for the Saturday in Easter week, which was usually read in the time of Augustine on the Thursday after Easter.

In 1552 the two later Anthems were appointed in place of the Venite; the Collect for the 1st Communion was appointed for Easter Day, Monday in Easter week, and the Sunday after Easter; the Collect for the 2nd Communion appointed for the Tuesday in Easter week. At the last revision the 1st Anthem was prefixed, the Easter Day Collect appointed to be used throughout the week, and the Collect for the 2nd Communion appointed for the Sunday after Easter.

In the Greek Church three Anthems, taken from the 66th, 67th, and 68th Psalms, are appointed in the Liturgy. *See p.* 307.

The Epistle is Acts i. 1—8.

The Gospel at the Liturgy is John i. 1—17.

The Gospel in the evening is John xx. 19—26.

In communicating the words, 'Partake of the body of Christ, taste the undying fountain,' and the Anthems are appointed to be used through the week.

The following is Dr Neale's rendering of the 1st Ode in the Greek Canon for Easter-Day.

'Tis the day of Resurrection:
Earth! tell it out abroad!
The Passover of Gladness!
The Passover of GOD!
From Death to Life Eternal,—
From Earth unto the sky,
Our CHRIST hath brought us over,
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The LORD in rays eternal
Of Resurrection-Light:
And, listening to His accents,
May hear, so calm and plain,
His own—*All Hail!*—and hearing,
May raise the victor strain!

Now let the Heav'ns be joyful!
Let earth her song begin!
Let the round world keep triumph,
And all that is therein:
Invisible and visible
Their notes let all things blend,—
For CHRIST the LORD hath risen,—
Our Joy that hath no end.'

Neale's *Hymns of the Eastern Church.*

Greek Easter Anthem.

'Tis the day of Resurrection. Let us rejoice in the festival and embrace one another. Call we brethren even those

Easter Day.

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, *&c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth : For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre ; and he, stooping down and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter Week.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached : how God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people : and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said ; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village

who hate us. Forgive we all offences on this resurrection-day and thus exclaim we, Christ is risen from the dead, by death having trampled on death and given life to those who were in their graves.'

The commemoration of Easter was at first continued until the next Sunday; the practice subsisted in some dioceses at least until the 11th century, when the celebration was reduced to three days.

¶ Monday. Introit in 1549, Ps. lxii.

The Epistle and Gospel are the same as those appointed in the Sarum Missal for this Monday.

In the Greek Church the Epistle for this day is Acts i. 12—17, 21—26.

The Gospel is John i. 18—28.

¶ Tuesday. Introit in 1549, Ps. cxiii.

The Epistle in the Sar. Miss., in MS. Leofr., and Com. Pam., for the Tuesday after Easter is Acts xiii. 26—33, 'Resuscitans Jesum Christum Dominum nostrum.'

The Gospel for the day is Luke xxiv. 36—47.

In the Greek Church the Epistle is Acts ii. 14—21.

The Gospel is Luke xxiv. 12—35.

¶ The 1st Sunday after Easter was regarded as the close of the Paschal solemnities. It was termed Dominica in Albis, being the day on which the newly-baptized wore their white robes for the last time. It was also called Dominica in Octavis Paschæ. Among ourselves it has been known as Low Sunday, since, though itself great, it is but a small festival in comparison with Easter Day. The Greeks term it New Sunday (*καινὴ κυριακή*), or Sunday of Renewal (*διακαινήσιμος*), in allusion to the renovation of the newly-baptized. With the Greeks also the Easter Festival terminated on this day. The term Sunday of Anti-Pasch (*κυριακὴ τοῦ Ἀντίπασχα*) is also used.

Introit in 1549, Ps. cxii.

The Collect is the same as that prescribed for the 2nd Communion on Easter Day in 1549. The Collect itself was composed in 1549.

The Epistle in the Sar. Miss. and Com. Pam. is 1 John v. 4—10, 'witness in himself.'

The Gospel is John xx. 19—31.

In the Greek Church the Epistle is Acts v. 12—20.

The morning Gospel is Matt. xxviii. 16—20.

The Gospel at the Liturgy is John xx. 19—31.

The Greek Church also commemorates St Thomas on this Sunday.

The following is from the Service-Book. 'O surpassing wonder; unbelief produces firm belief. For Thomas, who said, "Unless I see, I will not believe," handled the side and confessed the Incarnate God. He recognised as Son of God, him who suffered in the flesh, proclaimed the risen God, and cried with a loud voice, My Lord and my God. Glory be to Thee.'

¶ 2nd Sunday after Easter. Introit in 1549, Ps. lxx.

The Collect for the 2nd Sunday after Easter was composed in 1549.

The Epistle in the Sar. Miss. and Com. Pam. is 1 Pet. ii. 21—25.

The Gospel is the same as ours.

In the Greek Church the Epistle is Acts vi. 1—7.

The morning Gospel is Luke xxiv. 1—12.

The Gospel at the Liturgy is Mar. xv. 43—xvi. 8; hence the Sunday is named the Sunday of the Ointment Bearers (*Κυρ. τῶν Μυροφόρων*).

The following is from the Greek Service-Book:

'Praise we him who rose on the third day, our almighty God, who shattered the gates of hell and raised the dead of ages from the tomb; who appeared first, for so he deemed good, to the ointment-bearers, and greeted them first with his All hail! and, only giver of life, bade his Apostles rejoice. In faith the women bear back the glad news of triumph to the disciples; hell groans, death mourns, the world rejoices, and all things sympathize in the joy.'

The Greeks number their Sundays from Easter Day inclusively, thus this Sunday is the 3rd Sunday.

whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter Week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

¶ 3rd Sunday after Easter. Introit in 1549, Ps. lxxv.

'Deus, qui errantibus, ut in viam possint redire, justitiæ veritatis tuæ lumen ostendis; da cunctis, qui Christiana professione censentur, et illa respuere quæ huic inimica sunt nomini et ea quæ sunt apta sectari. Per Dominum.' Ambros. Miss., Sacrament. of Leo, of Gelas. and Greg., MS. of Leofr., Sar. Miss.

The Epistle in Sar. Miss., appointed also in MS. of Leofr. and Com. Pam., is 1 Pet. ii. 11—18.

The Gospel is the same as ours.

In the Greek Church the Epistle is Acts ix. 32—42.

The morning Gospel is Luke xxiv. 12—35.

The Gospel at the Liturgy is John v. 1—15. Hence the name, Sunday of the Paralytic (Κυρ. τοῦ Παραλυτοῦ).

¶ 4th Sunday after Easter. Introit in 1549, Ps. lxxxii.

'Deus, qui fidelium mentes unius efficis voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia. Per.' Ambros. Miss., Sacrament. Gelas. and Greg., MS. of Leofr., Sar. Miss.

The Epistle in Sar. Miss., in MS. Leofr., and Com. Pam. is the same as ours.

The Gospel in Sar. Miss. is the same as ours.

In the Greek Church the Epistle is Acts xi. 19—30.

The morning Gospel is John xx. 1—11.

The Gospel at the Liturgy is John iv. 5—42. Hence the name, Sunday of the Samaritan Woman (Κυρ. τῆς Σαμαρειτιδος).

¶ 5th Sunday after Easter. Introit in 1549, Ps. lxxxiv.

'Deus, a quo bona cuncta procedunt, largire supplicibus tuis, ut cogitemus te inspirante quæ recta sunt et te gubernante eadem faciamus. Per' Sacrament. of Gelas. and Greg., MS. of Leofr., Sar. Miss.

The Epistle in the Sar. Miss., in MS. Leofr., and Com. Pam. is the same as in ours.

The Gospel is John xvi. 23—30.

In the Greek Church the Epistle is Acts xvi. 16—34.

The morning Gospel is John xx. 11—18.

The Gospel at the Liturgy is John ix. 1—38. Hence the Sunday is called that of the Blind Man (Κυρ. τοῦ Τυφλοῦ).

¶ About 460, Mamercus, Bishop of Vienne, appointed special Litanies (see notes on Litany) on the three days preceding Ascension Day. It was a novelty to interpolate a fast in the festive season from Easter to Whitsunday. The custom, however, was adopted by many Churches in the West. In the Spanish Church it was at first resisted, but gradually prevailed, as appears in the decree of the 17th Council of Toledo, 694, which orders that such Litanies or Rogations should be observed in every month throughout the year. The Greek Church has no Rogation days. For our own perambulation of parishes on Rogation days, see remarks at the commencement of the Litany.

The Epistle. 1 St. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in

¶ The observation of Ascension Day was so ancient, that St Austin could derive its original from no other fountain, but either apostolical institution or the general agreement of the Church in some plenary council. 'For those things,' saith he, 'which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be either instituted by the Apostles themselves or some numerous councils whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection and ascension into heaven, and the coming of the Holy Ghost from heaven.'

Chrysostom terms the Ascension the Receiving Up (ἀνάληψις).

Introit in 1549, Ps. lxvii.

'Concede quæsumus omnipotens Deus, ut qui hodierna die unigenitum tuum Redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eundem.' Gelas. Sacram., Greg. Sacram., Sar. Miss.

The Sar. Epistle is the same as ours. This is also found in a Gallican Lectionary, given by Mabillon, and in Com. Pam.

The Gospel is the same as that of the Sarum Missal.

The Greek Church appoints three special Anthems for Ascension Day, portions of Pss. xlvii. xlviii. xlix., *see p.* 309.

The Epistle is Acts i. 1—12. The morning Gospel is Mark xvi. 9—20. The Gospel at the Liturgy is Luke xxiv. 36—53.

¶ Sunday after Ascension Day. Introit in 1549, Ps. xciii.

'O rex gloriæ Domine virtutum qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos, sed mitte promissum Patris in nos Spiritum veritatis.' Antiphon for Vespers on Ascension Day in Sar. Breviary.

The Epistle is the same as in the Sar. Miss.; appointed also in MS. of Leofric, and Com. Pam.

The Gospel also is the same.

In the Greek Church the Epistle is Acts xx. 16—36. The morning Gospel is John xxi. 1—14. The Gospel at the Liturgy is John xvii. 1—13.

The phrase Holy Father (πατὲρ ἅγιε) twice occurs, hence the name Sunday of the Holy Fathers (Κυρ. τῶν Ἁγίων Πατέρων).

The following is a Greek Prayer for Ascension-tide. 'O thou who art ascended to the heavens, whence thou didst descend, Lord, leave us not orphans. Let thy Spirit, bringing peace to the world, come and manifest the works of thy power, O merciful Lord, to the sons of men.'

¶ The period between Easter and Whitsunday was deemed one of special, yet holy rejoicing. Public games and stage plays were forbidden during the whole of it, but the cessation from pleadings was not continued beyond Low Sunday. A question arose in early times whether fasting and kneeling were allowable during this season. The more general opinion was, that it was not expedient to do either in a time of so great gladness. The term Pentecost was applied either to the space of 50 days, or to the single Sunday at the conclusion of these. Tertullian uses it in both senses. Between Easter and Whitsunday it was customary to read the Acts of the Apostles, as specially illustrative of the effect of our Lord's Resurrection; this is still the Greek usage.

¶ The observation of Whitsunday is by some referred to the apostolic times. St Paul's saying, 'He hastened to be in Jerusalem on the day of Pentecost,' is quoted by Epiphanius in support of this assertion. The feast is mentioned by Tertullian, Origen, Irenæus. Of the name Cave writes, 'This feast is by us styled Whitsunday partly because of those vast diffusions of light and knowledge which upon this day were shed upon the Apostles, in order to the enlightening of the world: but principally because this, as also Easter, being the stated time for baptism in the ancient Church, those who were baptized put on white garments in token of that pure and innocent course of life they had now engaged in: this white garment they wore till the Sunday after, and then laid it aside.'

Cave's suggestion, respecting the origin of the name, has been rejected by some writers on the ground that the real Whitesunday (Dominica in albis) is the Sunday next after Easter. To this it may be replied that Whitsunday was a season for the administration of baptism not less generally used than Easter, that though the white garments of the baptized were laid aside on the First Sunday after Easter, other white garments were assumed by those baptized on Whitsunday, and that there is no trace of the Latin "Dominica in albis" having been called Whitesunday in English. The Jewish custom of wearing white robes at Pentecost, may possibly have suggested the use of such robes with a higher signification at the Christian Pentecost.

Before, however, adopting any suggestion respecting the origin of the name, its form must be settled. Now in the text of the *Ancren Riwle*, adopted by the editor, the Rev. J. Morton, we find the word written *kwitesunedei*. In this text the Saxon initial *kw*, in words where

his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension Day.

The Collect.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26, *and part of* Chapter xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Whit Sunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all

we now write *wh*, is preserved throughout. The treatise itself, which is written in semi-Saxon or middle English, is considered by the editor to be not later than A. D. 1225. In the Parker MS. of the *Rivule* the reading is *witsunnedei;* but this MS. is probably later than those which give *hwitesunedei,* (the page which contains the word is manifestly rather carelessly copied from a previous MS., for it omits an important line), and the omission of the initial *h* in this MS. is certainly more probable than its insertion in the others. Indeed towards the close of the 13th century, we find that the initial *h* in words beginning with *hw* was generally omitted, while the *h* following the *w* was not yet assumed. Thus in the oldest MS. of Robert of Gloucester we have *wat, wen, wether, wuch,* for *what, when, whether, which.* The *h* after the *w* is general in MSS. of Wiclif's Version of the Bible written c. A. D. 1400. In the Cotton MS. of Robert of Gloucester, written c. A. D. 1300, we have *Witesontyd, Witesonetyd, Witesontid, Witesonetid,* and *Witesoneday.* The Trin. Coll. Camb. MS., which is nearly a century later, reads *Whitsonetyde, Whitsonetyd, Whitsonetid,* and *Wittesonenday.* In Wiclif's Version we have *Witsuntide.* There can be little doubt, we think, that in middle English the word was spelled *hwitesunedei,* that the initial *h* in the *hw* was dropped in the transition from the middle to the modern English: and was not so soon assumed after the *w* in *witsunday* as in more common words, such as *what, when,* &c., and that this transitional spelling of the name was the sole cause of the following suggestion made by a writer of the 14th century:

'This day Witsonday is cald
For wisdom and wit seuene fold
Was gouen to the apostles as this day.'

We conclude, therefore, that the first syllable of the word is *white* shortened in sound into *whit,* as in *whitster.*

Another suggestion as to the origin of the word *white* in connection with Whitsunday, besides that made by Cave, has been made by Gerard Langbain. Wheatly quotes a letter from him, in which is cited a passage from some MS. in the Bodleian Library, where it is said that the day is called Witsonenday or Vitsonenday, because our ancestors used to give to the poor on that day all the milk of their ewes and kine, which milk was called, in some places, *the whites of kine,* in others *whitemeat.* In the Ang.-Sax. *Hwit-metas* was food made of milk.

It has been contended that we should look for the origin of the name in the word Pentecost, which in German has become Pfingst; but we have been unable to discover any steps by which a passage from Pentecost to *Whit* or to *Whitsun* was effected. In the Saxon Chronicle, we find Pentecoste still used, A. D. 1121, and, under A. D. 1123, Pentecoste wuce. The *Ancren Riwle,* in which we find *hwitesunedei,* is but a hundred years later.

Introit in 1549, Ps. xxxiii.

'Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere et de ejus semper consolatione gaudere. Per Dominum in unitate ejusdem.' Greg. Sacrament., Sar. Miss. for the day of Pentecost; also in MS. of Leofric.

The Epistle and Gospel are the same as those appointed in the Sar. Miss., also in MS. of Leofric and Com. Pam.

The words 'as at this time' were substituted for 'as on this day' in 1662, after the example of the Scotch Prayer-book, in the Collect for the Monday and Tuesday in the week. An objection had been made to the use of the words *on this day* by the Puritans in the Savoy Conference.

In the Greek Church special Anthems from the 19th, 20th, and 21st Psalms are appointed. *See p.* 311.

The Epistle is Acts ii. 1—11.

The morning Gospel is John xx. 19—23.

The Gospel at the Liturgy is John vii. 37—53, viii. 12.

The Sunday is called the Sunday of the Holy Pentecost (Κυριακὴ τῆς Ἁγίας Πεντηκοστῆς).

Originally the whole week, including the octave, was kept as a festival, but subsequently, as at Easter, the observance was restricted to three days. This was the more needful in the case of Whitsuntide, when Trinity Sunday was appointed as one of the solemn seasons of ordination for which preparation was to be made by fasting and prayer.

¶ Monday. Introit in 1549, Ps. c.

The Epistle and Gospel are those in the Salisbury Missal and in MS. of Leofric and Com. Pam.

The Epistle in the Greek Church is Eph. v. 8—19.

The Gospel is Matt. xviii. 10—20.

The reading of portions of the Acts as Epistles is discontinued at Whitsuntide: a selection from the Epistles of St Paul then commences.

The week is called the 1st week after Pentecost, or the week of the Holy Ghost (Ἑβδομὰς τοῦ Ἁγίου Πνεύματος).

¶ Tuesday. Introit in 1549, Ps. ci.

The Epistle and Gospel are those for the Tuesday after Pentecost in the Sar. Miss., MS. of Leofric, and Com. Pam.

In the Greek Church the Epistle is Rom. i. 1—7, 13—17.

The Gospel is Matt. iv. 23—v. 13.

the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun Week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun Week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The following is a Greek Hymn for Ascensiontide by John the Monk.

'To God our Saviour, who led his people through the sea dry-shod, but drowned Pharaoh and all his host in the waters, to him alone let us sing, for he is glorified.

'Sing we, all people, to Him who was borne on the shoulders of cherubim with glory upward, even Christ; and who seated us with himself at the right hand of the Father, a hymn of triumph, for he is glorified.

'Christ, the Mediator of God and man, the hosts of angels as they beheld in body of flesh entering the highest heavens were amazed, but in harmonious chorus sang their triumphant hymn.

'To God, who was manifested on Mount Sinai, and gave the law to Moses the seer of God, to him who in fleshly form was borne upwards from the Mount of Olives, sing we all; for he is glorified.'

¶ Trinity Sunday is a festival of late institution. All Sundays were anciently held to commemorate this mystery. Chrysostom speaks of a festival of holy martyrs not seven days after Whitsunday, which seems to correspond to the Sunday of the Octave; this is still called by the Greeks, the Sunday of all the Saints who were Martyrs (Κυριακὴ τῶν Ἁγίων πάντων μαρτυρησάντων). Durandus refers the institution of the festival to Gregory the Fourth, A.D. 834; but, if so, it had ere long fallen into desuetude, for Alexander the Third, in A.D. 1179, states that there is no particular day in the Roman Church set apart for this commemoration. Gervase of Canterbury says that Thomas à Becket, soon after his consecration, A.D. 1162, instituted this festival in England. In the 12th century the Feast of the Trinity was kept by some Churches on the octave of Whitsunday, by others on the Sunday next before Advent. The Synod of Arles, 1260, made a canon ordering the celebration of the Office of the Holy Trinity on the Sunday after Whitsunday and added a commemoration of the mystery during the succeeding week. Pope John XXII. was the first to direct an observance of this Sunday as Trinity Sunday by the whole Church.

The term Trinity (τρίας) is first used to express this mystery in the writings of Theophilus of Antioch, A.D. 180. The propriety of instituting such a festival at the close of the great commemorations of the Christian year can scarcely be questioned.

Introit in 1549, Ps. lxvii.

'Omnipotens, sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere et in potentia majestatis adorare Unitatem; quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Dominum nostrum.'

Miss. Sar. on Trinity Sunday, Sacrament. Greg., MS. of Leofric, Mass of the Holy Trinity.

The Epistle in Sar. Miss., MS. Leofr., and Com. Pam. is Rev. iv. 1—9.

The Gospel is the same as ours.

In the Greek Church the Epistle is Heb. xi. 33—xii. 1.

The Gospel is Matt. x. 32, 33, 37, 38, xix. 27—30.

The Greeks reckon Trinity Sunday as the 1st Sunday after Whitsunday, from which day they begin to number their weeks. On that 1st Sunday (κυρ. τῶν Ἁγίων πάντων μαρτυρησάντων), they commemorate all martyred saints. We give specimens of the mode of commemoration.

'Christ, my strength, my Lord and God; the holy Church in heavenly strains with pure heart and uplifted voice raises its festive song in the Lord.

'O King and Saviour, who feedest in green pastures and leadest to waters of refreshment thy faithful ones, send not away from the gladness of those abodes, us thy servants.

'Establish among the ranks of angels the companies of holy devoted ones, thy servants, who to thee have yielded their souls and bodies, O merciful Lord.

'Thou only knowest, O Lord of all, the way of death, and the portion of life, and the end of all men. Wherefore pity now thy servants, thou who only art perfect in goodness.'

Another.

'When I gaze on the sea of life, tempestuous with the billows of temptation, I haste to the serene haven of thy mercy, and entreat thee, O God of mercies, rescue my life from corruption.

'Have compassion, Lord; give consolation, O Saviour; manifest thy mercy and tenderness of pity, and save of thy goodness all whom in thy love for men thou hast translated to thyself.

'Those who in storms of waters or in streams of rivers or by sudden death have died, who in forests, in mountains, and in caves have closed their life, overlook not, O only unchangeable one.

'Thou who, our Lord, beholdest those who have died obscurely by sea or land, those who have died a terrible death in wars and battles, pity and save them all, since thou art full of loving-kindness.'

In the Roman calendar the same rule of numbering the Sundays is observed as in the Greek. In the old Sar. Miss. the Sundays are numbered as in our own Prayer-book, from Trinity Sunday.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

¶ The Greek Church has 11 selections, called Gospels of the Resurrection (Εὐαγγέλια Ἀναστασιμά), appointed to be read at Morning Prayers on every Sunday throughout the year. Where one of these is not especially selected, as is the case between Easter and Whitsuntide, the course commences with 1 and is continued to 11. No. 1 is read on Trinity Sunday, No. 2 on the 1st Sunday after Trinity, and so on to 11. As there is no special adaptation of these Gospels to the Sundays, they are here exhibited in one single table:

1. Matt. xxviii. 16—20.
2. Mar. xvi. 1—8.
3. Mar. xvi. 9—20.
4. Luke xxiv. 1—12.
5. Luke xxiv. 12—35.
6. Luke xxiv. 36—53.
7. John xx. 1—10.
8. John xx. 11—18.
9. John xx. 19—31.
10. John xxi. 1—14.
11. John xxi. 14—25.

¶ The following is a Greek Triadic hymn for fasting Days.

'O consubstantial and indivisible Trinity, Unity in three persons coeternal, to Thee our God, raise we the angels' hymn, Holy, holy, holy art Thou, O God.'

¶ 1st Sunday after Trinity. Introit in 1549, Ps. cxix., 1st portion.

'Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris; et, quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis et voluntate tibi et actione placeamus. Per Dominum.' Sar. Miss., MS. Leofr., Sacrament. of Gelas. and Greg., Ambrosian Miss.

The Epistle in Sar. Miss., in MS. of Leofric, and in Com. Pam. began at v. 9.

The Gospel was the same as ours.

In the Greek Church the Epistle is Rom. ii. 10—16.

The Gospel is Matt. iv. 18—23.

¶ 2nd Sunday after Trinity. Introit in 1549, Ps. cxix., 2nd portion.

'Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Dominum.' Sar. Miss., MS. Leofric.

Our Collect was altered from a translation of this to its present form in 1662.

The Epistle in Sar. Miss., in MS. Leofric, and Com. Pam. ends with v. 18.

The Gospel is the same as ours.

In the Greek Church the Epistle is Rom. v. 1—10.

The Gospel is Matt. vi. 22—33.

¶ 3rd Sunday after Trinity. Introit in 1549, Ps. cxix., 3rd portion.

'Deprecationem nostram quæsumus, Domine, benignus exaudi, et quibus supplicandi præstas affectum tribue defensionis auxilium. Per Dominum.' Sar. Miss., MS. of Leofr., Sacram. of Greg.

The Epistle in Sar. Miss., in MS. of Leofric, and Com. Pam. began with v. 6.

The Gospel is the same as ours.

In the Greek Church the Epistle is Rom. vi. 18—23.

The Gospel is Matt. viii. 5—13.

¶ 4th Sunday after Trinity. Introit in 1549, Ps. cxix., 4th portion.

'Protector in te sperantium, Deus, sine quo nihil est validum nihil sanctum; multiplica super nos misericordiam tuam, ut, te rectore, te duce, sic transeamus per bona temporalia ut non amittamus æterna. Per Dominum nostrum.' Sar. Miss., MS. of Leofric, Sacrament. of Greg.

The Epistle is the same in Sar. Miss., in MS. of Leofric, and Com. Pam.

The Gospel is also the same.

In the Greek Church the Epistle is Rom. x. 1—10.

The Gospel is Matt. viii. 28—ix. 1.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon

¶ 5th Sunday after Trinity. Introit in 1549, Ps. cxix., 5th portion.

'Da nobis quæsumus, Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur et Ecclesia tua tranquilla devotione lætetur. Per Dominum nostrum.' Miss. Sar., MS. of Leofric, Sacrament. of Greg.

The Epistle and Gospel are the same in Sar. Miss., in MS. of Leofric, and Com. Pam.

In the Greek Church the Epistle is Rom. xii. 6—14.

The Gospel is Matt. ix. 1—8.

¶ 6th Sunday after Trinity. Introit in 1549, Ps. cxix., 6th portion.

'Deus, qui diligentibus te bona invisibilia præparasti, infunde cordibus nostris tui amoris affectum ut, te in omnibus et super omnia diligentes, promissiones tuas quæ omne desiderium superant consequamur. Per Dominum nostrum.' Sar. Miss., Ambrosian Miss., Sacrament. of Gelas. and Greg., MS. of Leofric.

In Sar. Miss., in MS. of Leofric, and in Com. Pam. the Epistle is the same; the Gospel ends with v. 24.

In the Greek Church the Epistle is Rom. xv. 1—7.

The Gospel is Matt. ix. 27—35.

us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

¶ 7th Sunday after Trinity. Introit in 1549, Ps. cxix., 7th portion.

'Deus virtutum, cujus est totum quod est optimum, insere pectoribus nostris amorem tui nominis et præsta in nobis religionis augmentum, ut quæ sunt bona nutrias ac pietatis studio quæ sunt nutrita custodias. Per.' Sar. Miss., MS. of Leofric, Com. Pam.

The Epistle and Gospel are the same in Sar. Miss., MS. of Leofric, and Com. Pam.

In the Greek Church the Epistle is 1 Cor. i. 10—17.

The Gospel is Matt. xiv. 14—22.

¶ 8th Sunday after Trinity. Introit in 1549, Ps. cxix., 8th portion.

'Deus, cujus providentia in sui dispositione non fallitur; te supplices exoramus, ut noxia cuncta submoveas et omnia nobis profutura concedas. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

Until 1662 the first clause ran, 'God, whose providence is never deceived.'

The Epistle in Sar. Miss., in MS. of Leofr., in Com. Pam. ends at 'joint heirs with Christ.'

The Gospel is the same as ours.

In the Greek Church the Epistle is 1 Cor. iii. 9—17.

The Gospel is Matt. xiv. 22—34.

¶ 9th Sunday after Trinity. Introit in 1549, Ps. cxix., 9th portion.

'Largire nobis, Domine, quæsumus semper spiritum cogitandi quæ recta sunt propitius et agendi, ut qui sine te esse non possumus secundum te vivere valeamus. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Leo, Gelas. and Greg.

In 1662 the translation of 'sine te esse' (cannot be without thee) was altered to our present phrase.

The Epistle in Sar. Miss., in MS. of Leofric, and Com. Pam. began at v. 11. 'Non simus concupiscentes,' &c.

The Gospel is the same as ours.

In the Greek Church the Epistle is 1 Cor. iv. 9—16.

The Gospel is Matt. xvii. 14—23.

On the Sunday next succeeding the 13th of July, or on this day itself, if a Sunday, the Greek Church commemorates the 2nd Council of Nice, 787, which condemned the Iconoclasts. This Council is treated by the Greeks with great respect, and is regarded as œcumenical. A special Epistle and Gospel are added to those proper for this Sunday, which, on the supposition that Easter falls on the 22nd of March, will be the 10th Sunday after Whitsunday. The special Epistle is Tit. iii. 8—15. The Gospel, Matt. v. 14—19.

¶ 10th Sunday after Trinity. Introit in 1549, Ps. cxix., 10th portion.

'Pateant aures misericordiæ tuæ, Domine, precibus supplicantium et, ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare. Per Dominum.' Sar. Miss., MS. of Leofr., Ambrosian, Leonian, Gelasian Sacramentaries.

The Epistle in Sar. Miss., in MS. of Leofric, and in Com. Pam. begins, 'Ye know that ye were Gentiles.'

The Gospel is the same as ours.

In the Greek Church the Epistle is 1 Cor. ix. 2—12.

The Gospel is Matt. xviii. 23—35.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and

¶ 11th Sunday after Trinity. Introit in 1549, Ps. cxix., 11th portion.

'Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam tuam, ut ad tua promissa currentes cœlestium bonorum facias esse consortes. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

The Epistle in Sar. Miss., in MS. of Leofr., and Com. Pam. ends in v. 10, 'His grace which was bestowed upon me was not in vain.'

The Gospel is the same as ours.

In the Greek Church the Epistle is 1 Cor. xv. 1—11.

The Gospel is Matt. xix. 16—26.

¶ 12th Sunday after Trinity. Introit in 1549, Ps. cxix., 12th portion.

'Omnipotens, sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota; effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit et adjicias quæ oratio non præsumit. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

The Epistle and Gospel in the Sar. Miss., in MS. of Leofr., and Com. Pam. are the same as ours.

In the Greek Church the Epistle is 1 Cor. xvi. 13—24.

The Gospel is Matt. xxi. 33—42.

¶ 13th Sunday after Trinity. Introit in 1549, Ps. cxix., 13th portion.

'Omnipotens et misericors Deus, de cujus munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur, tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Leo, Gelas. and Greg.

The Epistle and Gospel in Sar. Miss., MS. of Leofric, and Com. Pam. are the same as ours.

In the Greek Church the Epistle is 2 Cor. i. 21—ii. 4.

The Gospel is Matt. xxii. 2—14.

that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which

¶ 14th Sunday after Trinity. Introit in 1549, Ps. cxix., 14th portion.

'Omnipotens, sempiterne Deus, da nobis fidei spei et caritatis augmentum, et, ut mereamur adsequi quæ promittis, fac nos amare quod præcipis. Per.' Sar. Miss., MS. of Leofr., Ambrosian Miss., Sacrament. of Leo, Gelas. and Greg.

The Epistle and Gospel are the same as ours in the Sar. Miss., the MS. of Leofric, and the Com. Pam.

In the Greek Church the Epistle is 2 Cor. iv. 6—15.

The Gospel is Matt. xxii. 35—46.

¶ 15th Sunday after Trinity. Introit in 1549, Ps. cxix., 15th portion.

'Custodi, Domine, quæsumus ecclesiam tuam propitiatione perpetua et, quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis et ad salutaria dirigatur. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

In Sar. Miss. the Epistle is Gal. v. 25—vi. 10.

The Gospel in Sar. Miss., in MS. of Leofric, and Com. Pam. ends with v. 33, not as ours, with v. 34.

In the Greek Church the Epistle is 2 Cor. vi. 1—10.

The Gospel is Matt. xxv. 14—30.

is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? Were are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is,

¶ 16th Sunday after Trinity. Introit in 1549, Ps. cxix., 16th portion.

'Ecclesiam tuam, Domine, quæsumus, miseratio continuata mundet et muniat et, quia sine te non potest salva consistere, tuo semper munere gubernetur. Per.' Miss. Sar., MS. of Leofr., Sacrament. of Gelas. and Greg.

The Epistle in Sar. Miss., in MS. of Leofric, and Com. Pam. is the same as ours; the Gospel ends with v. 16 instead of 17.

In the Greek Church the Epistle is 2 Cor. vi. 16—vii. 1.

The Gospel is Matt. xv. 21—28.

The Sunday is called the Sunday of the Canaanitish Woman (Κυρ. τῆς Χαναναίας), from the subject of the Gospel.

To this Gospel a note is appended that it is only read in the Sunday series of St Matthew when Easter Day falls on the 22nd of March. It is, however, frequently read on the Sunday preceding that of the Publican and the Pharisee, when, owing to the lateness of Easter, the lesson course from St Luke is insufficient.

¶ 17th Sunday after Trinity. Introit in 1549, Ps. cxix., 17th portion.

'Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur ac bonis operibus jugiter præstet intentos. Per Dominum.' Sar. Miss., Sacrament. of Greg.

The Epistle and Gospel are the same as ours in Sar. Miss., in MS. of Leofric, and Com. Pam.

In the Greek Church the Epistle is 2 Cor. ix. 6—11.

If Easter Day fall on the 22nd of March, as it does when there are 17 Sundays devoted to the reading of St Matthew, our 17th Sunday after Trinity will be the Sunday before the 14th of September, the Day of the Exaltation of the Cross. For this a special Epistle, Gal. vi. 11—18, and Gospel, John iii. 13—17, are appointed.

¶ 18th Sunday after Trinity. Introit in 1549, Ps. cxix., 18th portion.

'Da quæsumus, Domine, populo tuo diabolica vitare contagia et te solum Deum puro corde sectari. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

In 1549 the phrase, 'withstand the temptations of the world, the flesh, and the devil,' ran 'to avoid the infections of the devil.' Our present phrase was adopted in 1662.

The Epistle and Gospel are the same as ours in the Sar. Miss., in MS. of Leofric, and in Com. Pam.

In the Greek Church the Epistle is 2 Cor. xi. 31—xii. 9.

On the supposition that Easter is on the 22nd of March, this Sunday is the one succeeding the Exaltation of the Cross. For this a special Epistle and Gospel are appointed: the Epistle, Gal. ii. 16—20; the Gospel, Mar. viii. 34—ix. 1.

The festival commemorates the recovery of the wood of the cross by Heraclius from Chosroes II., and its restitution to Jerusalem by the emperor, who bore it on his own shoulders to the top of Calvary. It was taken away A.D. 614, restored A.D. 629.

The interruption of the selections from the Epistle to the Ephesians on this 18th Sunday is said to be owing to the fact, that the services for Ordination were at one time continued until late on Saturday night, and that consequently the succeeding Sundays were left without any public services, being called Dominicæ Vacantes. Subsequently the Saturday service was brought to a close at an earlier hour, and special portions were appointed for these no less than for other Sundays.

¶ 19th Sunday after Trinity. Introit in 1549, Ps. cxix., 19th portion.

'Dirigat corda nostra, quæsumus, Domine, tuæ miserationis operatio, quia tibi sine te placere non possumus. Per Dominum.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

In 1662 'thy Holy Spirit' was substituted for 'the working of thy mercy.'

The Epistle in the Sar. Miss., in MS. of Leofric, in Com. Pam. ends at v. 29, instead of 32.

The Gospel is the same as ours.

In the Greek Church the Epistle is Gal. i. 11—19.

According to the supposition that Easter Day falls on the 22nd of March, on which we have given the full course of lessons from St Matthew, the 19th Sunday after Trinity will be the 1st Sunday following the Sunday after the Exaltation of the Cross, for which a special Gospel is appointed. It will thus be the 1st on which the reading of St Luke begins.

The Gospel is Luke v. 1—11.

and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct

¶ 20th Sunday after Trinity. Introit in 1549, Ps. cxix., 20th portion.

'Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude, ut mente et corpore pariter expediti quæ tua sunt liberis mentibus exequamur. Per Dominum.' Sar. Miss., MS. of Leofric, Sacrament. of Gelas. and Greg.

In 1662 the word 'cheerfully' was substituted for the previous phrase 'with free hearts.'

The Epistle and Gospel in the Sar. Miss. and in Com. Pam. are the same as ours.

In the Greek Church the Epistle is Gal. ii. 16—20.

The Gospel is that for the 2nd Sunday of St Luke, viz. Luke vi. 31—36.

¶ 21st Sunday after Trinity. Introit in 1549, Ps. cxix., 21st portion.

'Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem, ut pariter ab omnibus mundentur offensis et secura tibi mente deserviant. Per.' Sar. Miss., MS. of Leofric, Sacram. of Gelas. and Greg.

In Sar. Miss. and in Com. Pam. the Epistle ended with v. 17, not with v. 20, as ours.

The Gospel ended with v. 53, not 54.

In the Greek Church the Epistle is Gal. vi. 11—18.

The Gospel, that for the 4th Sunday of St Luke, is Luke viii. 5—8 (Ἑκατονταπλασίονα), 9—16, 2nd half of v. 8.

On the 11th of October, if a Sunday, or on the Sunday next succeeding it, the same commemoration is made of the 2nd Council of Nice as on the 13th of July. The special Epistle, Tit. iii. 8—15, and Gospel, Matt. v. 14—19, are added to the Epistle and Gospel of the day.

and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And

¶ 22nd Sunday after Trinity. Introit in 1549, Ps. cxix., 22nd portion.

'Familiam tuam, quæsumus, Domine, continua pietate custodi, ut a cunctis adversitatibus, te protegente, sit libera et in bonis actibus tuo nomini sit devota. Per Dominum.' Sar. Miss., MS. of Leofric.

The Epistle in Sar. Miss. and in Com. Pam. is the same as ours.

The Gospel began with the parable itself.

In the Greek Church the Epistle is Eph. ii. 4—10.

The Gospel, that for the 3rd Sunday of St Luke, is Luke vii. 11—16.

¶ 23rd Sunday after Trinity. Introit in 1549, Ps. cxxiv.

'Deus, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus auctor ipse pietatis, et præsta ut, quod fideliter petimus, efficaciter consequamur. Per.' Sar. Miss., MS. of Leofric, Sacrament. of Greg.

The Epistle in the Sar. Miss., in MS. of Leofric, and in Com. Pam. is the same as ours.

The Gospel ends with v. 21, not 22.

In the Greek Church the Epistle is Eph. ii. 14—22.

The Gospel, that for the 6th Sunday of St Luke, is Luke viii. 27—39.

¶ 24th Sunday after Trinity. Introit in 1549, Ps. cxxv.

'Absolve, quæsumus, Domine, tuorum delicta populorum ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.' Sar. Miss., MS. of Leofric, Sacrament. of Greg.

Until 1662 the word 'assoil' was used, not 'absolve.'

In Sar. Miss. and Com. Pam. the Epistle began with v. 9 and ended with v. 11.

The Gospel ended with v. 22, not with v. 26, as in our Order.

In the Greek Church the Epistle is Eph. iv. 1—7.

The Gospel, that for the 5th Sunday of St Luke, is Luke xvi. 19—31.

the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Philip. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Philip. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Coloss. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increas-

¶ 25th Sunday after Trinity. Introit in 1549, Ps. cxxvii.

'Excita, quæsumus, Domine, tuorum fidelium voluntates ut, divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Per Dominum.' Miss. Sar., MS. of Leofric, Sacrament. of Greg.

The portions for the Epistle and the Gospel in Sar. Miss. and in Com. Pam. are the same as ours.

It may be noticed that the same Gospel is read on the 4th Sunday in Lent, but that on that Sunday the extract begins with v. 1.

In the Greek Church the Epistle is Eph. v. 8—19. The Gospel, that for the 7th Sunday of St Luke, is Luke viii. 41—56.

In the case which we have supposed, that Easter Day falls on March 22nd, there will be 27 Sundays after Trinity.

The Epistle in the Greek Church for the 26th will be Eph. vi. 10—17. The Gospel, that for the 8th Sunday of St Luke, is Luke x. 25—37.

For the 27th the Epistle will be Col. i. 12—18. The Gospel, that for the 9th Sunday of St Luke, is Luke xii. 16—21.

A rubric in the Sar. Miss. provided that this Collect, Epistle, and Gospel should always be used on the Sunday next before Advent. No directions were appended in 1549. The direction in the former sentence of the present rubric was added in 1552; the latter in 1662 followed the Scotch Lit.

¶ The observance of Saints' Days seems to have arisen from the custom of meeting annually at the graves of the martyrs to hold religious services, in thankful remembrance of the grace given to those who had resisted unto blood. The Acts of the martyrs were read on these occasions, and an exhortation to practise the same virtues was addressed to the living. The Church of Smyrna states its intention of holding such an annual commemoration at the grave of Polycarp, martyred 167. In the Acts of Ignatius, martyred 107, a similar intention is expressed on the part of the Church of Antioch. The Church of Smyrna strongly disclaims any intention of paying worship to the martyred bishop; their assembly was a token of affection for him whom they had lost, and a mode of stimulating similar zeal. These annual commemorations were originally confined to the Churches with which the martyrs had been connected. In process of time a disposition arose to exaggerate the merits of the martyrs and to praise them in language well nigh, if not quite, blasphemous. From the continuance of such a habit appears to have arisen the excessive adoration of saints in the Roman Church. These commemorative festivals were at first restricted to the case of martyrs. Similar celebrations were subsequently instituted in memory of confessors and of other eminently pious persons.

¶ Origen states that St Andrew travelled into Scythia; on other authority we are told that he preached in Epirus and Achaia. He is said to have been crucified at Patræ by order of the Proconsul. His bones were removed from that city to Rome, 359, from which time we may perhaps date his festival.

Introit in 1549, Ps. cxxix.

In 1549 the Collect was, 'Almighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be a high honour and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life, through Jesus Christ our Lord.' The present Collect was composed in 1552.

In Sar. Miss., MS. Leofric, and Com. Pam. the Epistle is Rom. x. 10—18.

The Gospel is the same as ours.

It is appropriate that the Festival of St Andrew, the first called among the Apostles, should be first in the ecclesiastical year: there appears, however, a question whether this is accidental or not. Hospinian states that Gregory the Great had such a regard for this Apostle as to make his office the first.

In the Greek Church the Epistle is 1 Cor. iv. 9—16. The morning Gospel is Matt. iv. 18—23. The Gospel at the Liturgy is John i. 35—51.

The following is from the Greek Vesper Service.

'Rejoice, O Bethsaida, be glad and leap for joy. To-day there shines upon us the illustrious company of those who sprang from thee and gladdened the world by the beams of their preaching and their wondrous deeds. Yea, triumph every land that the sun visits with his rays, exclaiming as is meet, Hail, Peter, prince of apostles, rock of faith (πέτρε, πέτρα); hail Andrew first called, example of manliness (ἀνδρέας, ἀνδρείας). Hail, chosen and noble pair of brethren before Christ our God, who followed his example of crucified suffering. Fail not to ask him continually that our souls may be saved.'

Another: 'Celebrate we the herald of the faith, the minister of the word; him who catches men from the deep, holding for the fisherman's rod the cross in his hands, and in place of a line plying a mighty power, and thus bringing souls from the subtlety of the enemy nigh unto God, an acceptable gift. Such an one,

ing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never

brethren, the follower of Christ, celebrate with perpetual chorus of praise.'

St Andrew is represented holding in his hand a cross saltire, or leaning on it.

¶ St Thomas is stated, by Origen and other writers, to have preached in Parthia. The connection of the Christians of India and of Malabar with Thomas the Apostle is very doubtful. His body is said by Ruffinus, in the 4th century, to have been at Edessa. There is no good authority for his martyrdom. The festival is mentioned by Theodoret in the 5th century. A commemoration of St Thomas is appointed for the 21st of December in Athelstan's Psalter, 703.

St Thomas is represented as handling our Lord's wounds; or, in reference to a late tradition of his martyrdom, with a lance or spear; also holding a carpenter's square.

Introit in 1549, Ps. cxxviii.

The Collect was composed in 1549.

The Epistle is taken from the Sar. Miss. The Gospel in the Miss. ends at v. 29, not 31.

The Greek Church calls the 1st Sunday after Easter the Sunday of St Thomas, and commemorates him on that day, *see p.* 121. The Epistle has no reference to St Thomas. The Gospel at the Liturgy is John xx. 19—31.

He is also commemorated on the 6th of October. The Epistle, the ordinary Epistle in such cases, is 1 Cor. iv. 9—6; the Gospel is John xx. 19—31.

¶ The commemoration of the Conversion of St Paul appears to have arisen from a sense of the importance of that event to the Christian Church at large, and from the desire to assign a separate festival to St Paul, whose martyrdom was celebrated in conjunction with that of St Peter. According to Eusebius, who quotes Caius Romanus, Tertullian, Origen and Dionysius of Corinth, the Apostles were martyred, St Peter crucified, St Paul beheaded, by order of Nero, on the same day, June 29th, 67, or Feb. 22nd, 68, for the actual day is disputed; and their bodies were buried, one on the Ostian way, the other in the Vatican, until removed by Xystus, 119—128, to the catacombs for greater security in time of persecution. St Jerome tells us that he frequently went to see their sepulchres in the catacombs among the rest of the martyrs. The festival of the martyrdom of St Peter and St Paul is one of the most ancient Apostolic festivals, and is as old as the end of the 4th century. Of a special celebration of the Conversion of St Paul Guericke states that no trace is to be found before the 12th century. We have, however, a special Epistle and Gospel for the festival in the MS. of Leofr. and in the Com. Pam., which are evidence against this assertion.

Introit in 1549, Ps. cxxxviii.

The Collect in the Sar. Miss. for this day is, 'Deus, qui universum mundum beati Pauli Apostoli tui prædicatione docuisti, da nobis, quæsumus, ut, qui ejus hodie conversionem colimus, per ejus ad te exempla gradiamur. Per,' &c.

The Collect is found in the Ambrosian Miss. and in the MS. of Leofric.

The Epistle in the Sar. Miss., MS. Leofr., Com. Pam. is the same as ours.

The Gospel ends with the words 'everlasting life.' MS. Leofr., Com. Pam.

The Greek Church has no festival of the Conversion of St Paul.

St Paul is represented as resting upon a sword; as holding one or two swords; as holding a sword and a book; or with three springs, supposed to have risen from the three spots where his head bounded after his decapitation.

¶ The Festival of Hypapante, Symeon's meeting of Christ in the temple, dates from the reign of Justinian, 542. The emperor is said to have instituted it on occasion of an earthquake, which destroyed half the city of Pompeiopolis, and of other calamities. It was considered in the Greek Church as one of the feasts belonging to our Lord (Δεσποτικαὶ ἑορταί). The second name was given in the 9th century by the Roman pontiffs. The custom of carrying candles in the Roman Church on this festival seems derivable from the heathen feast in honour of Proserpine, for whom Ceres searched with lighted torches. In memory thereof the heathens kept a feast of lights. To this the Roman Church gave a different turn, and applied the honour to the Virgin as mother of the true light.

Introit in 1549, Ps. cxxxiv.

'Omnipotens, sempiterne Deus, majestatem tuam supplices exoramus ut, sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem Dominum.' Miss. Sar., MS. of Leofr., Sacrament. of Greg.

The Epistle in Sar. Miss., MS. of Leofric, and Com. Pam. ended with v. 4. The Gospel ended with v. 32, not v. 40. In the Greek Church the prelude (προκείμενον) of this festival, which retains its first name, Hypapante, is, 'My soul doth magnify the Lord, for he hath regarded the lowliness of his handmaiden.'

The Epistle is Heb. vii. 7—17. The morning Gospel is Luke ii. 25—33. The Gospel at the Liturgy is Luke ii. 22—40.

The following is from the Greek Service Book.

'Our king Christ, whom the children of

be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in

the captivity confessed, crying with a loud voice in the furnace, Praise the Lord, all ye works,

'Him, who for our sake became an infant, and was brought under the law, to free us from the ordinances of the law, him praise all ye works, him our Lord.

'Thee, the light of the soul, the ineffable light, the light to save the Gentiles, Simeon took up in his arms, crying, O Lord, now lettest thou thy servant depart from this fleeting life, to the life in the spirit. The eternal God, who deigned for us to become a babe, and be received in the arms of aged Simeon, praise as Lord all ye works.'

A Festival of Symeon and Anna is kept on the following day.

¶ The history of Matthias is unknown. Sophronius, c. 380, relates that he preached in Æthiopia. Whether he died a natural death, or was martyred, is uncertain. In the old mode of reckoning there was some doubt as to the day on which he should be commemorated in Leap-year, *see p.* 31. The festival is mentioned in Athelstan's Psalter, 703, and occurs also in a German Martyrology, supposed to be nearly co-eval with Gregory the Great.

Introit in 1549, Ps. cxl.

The Collect was composed in 1549.

The Epistle and Gospel are the same as in Sar. Miss.

The Greek Church keeps a Festival of St Matthias on the 9th of August.

The following are from the Greek Service Book.

'By the radiance of thy divine words thou didst consume evil error, and didst enlighten believers to glorify the incarnation, O thou blessed one, of the Lord of all; and his divine passion thou didst imitate; therefore, on the recurrence of thy holy festival, we raise our united voice in thy honour, O apostle Matthias, and ask thy intercession.

'As divine salt thou wast cast, O blessed one, into the world, apostle Matthias, purifying the corruption of error by the preaching of repentance, chasing diseases and banishing infirmities of souls and bodies, O illustrious one.'

The Epistle is Acts i. 12—17, 21—26.

The Gospel is Luke x. 16—21.

St Matthias is represented as bearing a halbert; leaning upon a sword; holding a sword by the point; a lance, hatchet or axe; with a stone in his hand; with a carpenter's square; with a book and scimitar.

¶ Of the Festival of the Annunciation Bingham writes, that it had come into use before the Council of Trullo, 692; for that Council, renewing a prohibition of the Council of Laodicea, makes a further exception in behalf of the Annunciation, forbidding all festivals to be kept in Lent except the Sabbath and the Lord's-day and the Holy Annunciation; which shews that by this time it was become a noted festival, and therefore we may date its original as far back as the 7th century at least, when we find that sermons began to be made upon it.

Introit in 1549, Ps. cxxxi.

'Gratiam tuam, quæsumus, Domine, mentibus nostris infunde ut, qui angelo nuntiante Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Qui tecum vivit et regnat Deus.' Sar. Miss., MS. Leofric, Sacram. Greg. The Epistle and Gospel are the same as in Sar. Miss.

In the Greek Church the Epistle is Heb. ii. 11—18. The morning Gospel is Luke i. 39—49, 56. The Gospel at the Liturgy is Luke i. 24—33.

The following, which is the introduction to the service of the day of the Annunciation, may serve as a specimen of the extreme veneration which the Greeks pay to the Virgin.

'Revealing the counsel of God decreed from everlasting, O virgin, Gabriel stood at thy side saluting thee with words of good omen. Hail, land unsown; hail, bush unconsumed; hail, abyss impenetrable; hail, bridge which conducts to heaven; lofty ladder which Jacob beheld. Hail, divine pot of manna; hail, abolition of the curse; hail, the recaller of Adam's transgression, the Lord is with thee.'

The tradition of the Greek Church is, that the Annunciation took place at a well which they still shew at Nazareth.

former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the

¶ St Mark, the companion of St Peter, is related to have written his Gospel under the direction of that Apostle. He founded, or rather superintended, the Church of Alexandria, where he is said to have been martyred in attempting to stop the worship of Serapis, c. 64. His body was carried to Venice, 465. The festival is as old as 730.

Introit in 1549, Ps. cxli.

The Collect was composed in 1549.

The Epistle in Sar. Miss. ends with v. 13, not 16, as in our Order. The Gospel ended with v. 7, not with v. 11, as ours.

In the Greek Church the Epistle is 1 Pet. v. 6—14. The Gospel is Luke x. 16—21.

The following is from the Greek Service Book.

'O blessed Mark, thou didst drink from the fountain of grace, and didst flow forth from Eden a most illustrious river of peace, watering with the streams of thy evangelic preaching the face of the earth, and moistening the foundations of the church with thy inspired teaching.

'O noble Mark, Moses of yore whelmed the Egyptians in the sea, but thou, O wise one, didst draw forth the same people from error, through the same power having in bodily presence sojourned among them and destroyed their idols with a high arm.'

The Great Litany of St Mark's Day was instituted by Gregory the Great, 590, on occasion of a pestilence in Rome. It was received in England by the Council of Cloveshoo, 747. Seven processions set out from different Churches, and met in one principal Church for a solemn service. Thus commenced the Litania Septena; and from the circumstances of its origin the Litany on St Mark's Day is called the Litania Major, although the service used does not differ from that of the Rogations.

St Mark is represented with a lion by his side; seated, a fig-tree behind him; strangled; dragged by the neck.

¶ Of the Evangelistic symbols the following interpretation may be given:

The angel with human face, assigned to St Matthew, alludes to the humanity of our Lord, on which this Evangelist especially dwells.

The lion of St Mark represents the royal character of the Son of David.

The ox, or calf, of St Luke sets forth the sacrificial nature of the Redeemer.

The soaring sublimity of St John is expressed by the eagle.

¶ Philip the Apostle lived for some time, and died at Hierapolis in Phrygia. He had two unmarried daughters, who attained a great age, and were buried at Hierapolis.

If James, the son of Alphæus, were not the same person as James the Bishop of Jerusalem, we know nothing of his history. If he were, then he presided for 30 years over the Church there, and was martyred, 62; he received his death-blow from a fuller's club.

We find the Festival of St Philip and St James in Bede, 730. In other calendars a separate day is assigned to St James, June 22nd.

Introit in 1549, Ps. cxxxiii.

The Collect was composed in 1549, and ran as follows: 'Almighty God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, as thou hast taught St Philip and other the Apostles; through Jesus Christ our Lord;' altered to its present form in 1662.

The Epistle in Sar. Miss. is Wisdom v. 1—6. The Gospel in Sar. Miss. and in MS. Leofric is the same as ours.

In the Greek Church the Festival of St Philip is kept on the 14th of November.

The Epistle is Acts viii. 26—39. This selection has reference to Philip the Deacon. The Gospel, John i. 44—51, to Philip the Apostle.

From the Greek Service Book.

'As an organ touched by the breath of God and the guidance of the Holy Spirit didst thou quit thyself; and, by singing a strain of supernatural beauty to the world, thou didst with thy tongue of fire wither all deceit like combustible wood, and like grass of the earth that fadeth away; and to all the inhabitants of the globe thou preachedst, O holy Philip, our master and Lord Christ.'

Another.

'Kindled with the rays of heavenly light, O Philip, thou didst shine a world-wide star, and didst seek and find the Father of lights in the Son: for light is found in light. For he is the stamp of perfect resemblance to its archetype. Thence, O Apostle, ask that they who have been sealed may be saved by his divine blood.

James, the son of Alphæus, is commemorated on the 9th of October.

The Epistle is 1 Cor. iv. 9—16. The Gospel is Matt. ix. 36—x. 8.

From the Greek Service Book.

'Filled to overflowing with the streams of divine wisdom thou gushedst forth as a river of paradisiacal beauty, and didst bedew the face of the earth, O wise one, with genuine waters of godliness.'

James, the Lord's brother, the first Bishop of Jerusalem, is commemorated on the 23rd of October.

The Epistle is Gal. i. 11—19. The Gospel is Matt. xiii. 54—58.

house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of

From the Greek Service Book.

'O wise James, the wisdom of our Lord incarnate was thy teacher, directing thee into unutterable and incomprehensible mysteries; to godliness didst thou with thy voice stimulate the people: bless all ye works, the Lord's brother.'

St James is represented with a fuller's club in his hand; as a child with a toy-mill in his hand; as a child with a palm-branch; his brains beaten out with a fuller's club; a saw in his hand.

St Philip is represented with a basket in his hand; a basket held up; a basket with bread; two loaves and a cross; three loaves in his hand; cross in his left, money in right hand; bearing a knotted cross; crucified with his head downwards; with a tall cross and book; devils and idols driven away and overthrown by the cross from an altar; serpent drawn from beneath an altar of Mars; a spear and double cross.

¶ The history of Barnabas, apart from the facts recorded in Scripture, is very obscure. A late and suspicious tradition connects him with the foundation of the Church in Milan; the evidence for his having been stoned to death at Salamis by the unbelieving Jews is unworthy of credit.

The Epistle bearing his name, if genuine, proves him to have survived the destruction of Jerusalem. Its authenticity is however very doubtful; Burton considers it of the early part of the 2nd cent.

Introit in 1549, Ps. cxlii.

The Collect was composed in 1549.

In the Sar. Miss. the Epistle is merely the Epistle in 'Vigilia unius Apostoli,' viz. Eph. ii. 19—22; but in the Roman Miss. vv. 1—3 of Acts xiii. are added to our Epistle. The Gospel in Sar. Miss. is the same as ours.

The Festival of St Barnabas is noted in Bede and in calendars of the 8th century.

In the Greek Church Barnabas and Bartholomew are commemorated together on the 11th of June. The Epistle is Acts xi. 19—30. The Gospel is Luke x. 16—21. From the Greek Service Book.

'Having ascended to the climax of virtue, thou wast enriched with the fire-breathing tongue, cloven like fire, as the apostle of the Lord; that tongue which, O excellent one, dispels ungodliness and vanity.'

'O glorious Barnabas, thou didst shew thyself to us, bearing from the fountains of grace the shower prepared for us, and causing to flow the river of fulness of joy.'

Barnabas is represented as holding St Matthew's Gospel; as stoned; as pressing a stone to his breast; as burnt to death; with an open book and staff; with three stones; with a fire near him.

¶ If our Lord's birth be celebrated on the 25th Dec., the birth of John the Baptist would naturally precede this date by six months. In the increment and decrement of days from these periods respectively, allusion is found by Augustine and Cæsarius of Arles to the passage, 'He must increase, but I must decrease.'

There is a manifest reason for commemorating the birth of John the Baptist. The natalitia of other holy men are the days of their death, their heavenly, not their earthly birth.

The institution of the festival is as old as the 4th or 5th century. The Decollation of St John, Aug. 29th, was of a later date, and of far more restricted acceptance.

Introit in 1549, Ps. cxliii.

The Collect was composed in 1549, but the word penance was used instead of repentance; this was altered in 1604.

The portion for the Epistle is found in a Gallican Lectionary; it ends there with the words 'work before him.' In the Sar. Miss. the portion is Is. xlix. 1—7. In the Sar. Miss., MS. Leofric, and Com. Pam. the Gospel ends with v. 68. In the Greek Church the Epistle is Rom. xiii. 11—xiv. 1—4. The morning Gospel is Luke i. 24, 25, 57—68, 76, 80. The Gospel at the Liturgy is Luke i. 1—25, 57—68, 76, 80.

From the Greek Service Book.

'O father, rejoice; mother, be glad, for thou hast borne to day a prophet on the earth, the God-called forerunner according to promise. Barren though thou wast, thou givest suck to the Baptist, whilst Zacharias rejoices in the birth, saying, My tongue is loosed at thy appearance on the earth, lamp of the great light. A strange and startling wonder.'

Ode. 'As a fair dawn, precursor of the sun, the offspring of the barren womb proclaims the conception of the Virgin. To the whole world and its limits, cause the light of godliness and grace to shine.'

St John is represented with a lamb on a book, small cross, close crown or cap; tunic of camel's hair; cope fastened with two leather thongs crossed; with a lamb on a book; with lamb and cross on a book; lamb and cross; lamb; lamb's trotter; lamb and locust; his head on a dish.

¶ *See notes on Conversion of St Paul.*

The Apostles Peter and Paul are said to have suffered martyrdom at Rome on the same day, 29th of June, A.D. 67, by order of Nero. The day is, however, disputed, some placing the martyrdom on the 22nd of February, 68. In the Sar. Miss. the day still bears the names of both Apostles. Of all the festivals of the Apostles this claims to be the most ancient; it dates from the 4th century.

Introit in 1549, Ps. cxliv.

The Collect was composed in 1549.

grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore

The Epistle and Gospel are the same as in Sar. Miss., MS. Leofric, and Com. Pam. In the Greek Church the Epistle is 2 Cor. xi. 21—xii. 9. The morning Gospel is John xxi. 14—25. The Gospel at the Liturgy is Matt. xvi. 13—19.

From the Greek Service Book.

'Thou gavest an example of conversion to the erring in thy two apostles; the one of whom denied thee at the time of thy passion, but repented; the other from the first opposed the preaching of thy name; but both became of the chief among thy friends; O Jesus, Lord of all, Saviour of our souls.'

St Peter is represented with a key in his hand; with a key and church; key and double-barred cross; with two golden keys; with one gold and one silver key; with two keys, open book, with the words 'Credo in Deum Patrem omnipotentem;' with keys and closed book; keys and cross; keys held back to back, so as to give the appearance of a cross held downwards; in chains in prison; weeping, cock crowing near him; meeting our Saviour on the Appian way; crucified with head downwards; banner with six roses.

¶ In 1549 a Collect, Epistle, and Gospel were appointed for the 22nd of July, in remembrance of Mary Magdalene.

The Introit was Ps. cxlvi.

The Collect, composed in 1549, was 'Merciful Father, give us grace that we may never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent and lament the same after the example of Mary Magdalene, and by lively faith obtain remission of all our sins, through the only merits of thy Son our Saviour Christ.'

The portion for the Epistle was Prov. xxxi. 10—31, as in Sar. Miss. The Gospel, Luke vii. 36—50, as in Sar. Miss. It is very doubtful if this passage in St Luke refers to Mary Magdalene.

The earliest mention of the festival is in the Council of Toulouse, A.D. 1229.

The Greek Church keeps a festival on this day. The Epistle is 1 Cor. ix. 2—12. The Gospel is Luke viii. 1—3.

Mary Magdalene is represented with a box of ointment in her hand; holding a vase; holding a boat and an open book; preaching to King René at Marseilles; holding a crucifix, open book before her with a skull upon it; skull in her hand or at her feet; angels taking her up to heaven; standing covered with her flowing hair; standing at the entrance of a cave, ointment-box on a book at her feet; receiving the Holy Communion from St Maximin.

¶ The Festival of St James is noted in a Martyrology of the 10th century, and in the Calendar of Athelstan's Psalter, A.D. 703. The translation of his body to Compostella is mythical.

Introit in 1549, Ps. cxlviii.

The Collect was composed in 1549.

In the Sar. Miss. the Epistle is Eph. ii. 19—22. In the Rom. Miss. the Epistle is 1 Cor. iv. 9—15. The Gospel in Sar. Miss. ends with v. 23, not 28, as in our Order. In the Greek Church the festival of St James is April 30th. The Epistle is Acts xii. 1—11. The Gospel is Luke ix. 1—6. From the Greek Service Book.

'Thou didst become a divine herald of the Lord, O James. Having contemned the occupation of thy father, and exchanged transitory for eternal treasures, thou, O blessed and noble one, didst obtain the unspeakable inheritance of the heavens.'

'O fire of love towards thy master, wonderfully didst thou love him, being illumined by his light, so that being conformed to his likeness, thou didst shed abroad a second light, kindled from the beams of the primal light, O venerable, blessed James.'

St James is represented as a pilgrim with staff; with staff and shells; with staff, shell, hat and wallet; with staff and wallet with shell upon it; as a child with staff and wallet; with staff and book; holding a shell; on a white charger, conquering the Saracens; with a sword.

¶ A festival in honour of the seven martyred Maccabees, instituted in the 4th century, was celebrated with great solemnity on the 1st of August. Chrysostom, Gregory Nazianzen, and Augustin have homilies upon it.

¶ From a comparison of the Gospel narratives it is commonly inferred that Bartholomew is the same person as Nathanael. He is said to have preached in India, and to have left a copy of St Matthew's Gospel in Hebrew there. The authority for this is Pantænus, C. A.D. 185. It is probable that by the term India the country south of Persia, perhaps Arabia Felix, is intended. The manner of Bartholomew's death, though variously given in martyrologies, is wholly uncertain. His festival is mentioned in Calendars of the 8th century.

Introit in 1549, Ps. cxv.

'Omnipotens, sempiterne Deus, qui hujus diei venerandam sanctamque lætitiam in beati Bartholomæi Apostoli tui festivitate tribuisti, da Ecclesiæ tuæ, quæsumus, et amare quod credidit et prædicare quod docuit. Per Dominum nostrum.' Sar. Miss., MS. Leofric, Sacram. Greg.

The portions for the Epistle and Gospel are the same as in Sar. Miss.

In the Greek Church Bartholomew is commemorated with Barnabas June 11th.

was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27, *and part of* Chapter xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but

St Bartholomew is represented with a knife and book; with a knife in his hand, the devil under his feet; healing a Princess of Armenia.

¶ St Matthew is said, by writers of the 4th and 5th centuries, to have preached in Ethiopia; whether African or Asiatic Ethiopia is not stated. His history, except what we find in Scripture, is very uncertain. The festival of St Matthew is mentioned in a martyrology of the 10th century and in the Calendar of Athelstan's Psalter, A.D. 703.

Introit in 1549, Ps. cxvii.

The Collect was composed in 1549.

The portion for the Epistle in the Sar. Miss. is Ezek. i. 10—13. The Gospel in Sar. Miss. and in Com. Pam. is the same as ours.

In the Greek Church St Matthew is commemorated on Nov. 16th. The Epistle is 1 Cor. iv. 9—16. The Gospel in the Greek Church is the same as ours.

From the Greek Service Book.

'Diseases, O Matthew, are banished, and the host of devils takes to flight by means of the graces of the divine spirit in thee, whereby thou didst utter thy song: God of our fathers, our Lord, thou art blessed.'

Another: 'Wisely didst thou cast aside the scales of the publican, and follow Christ, O heavenly minded Matthew: marvellously treading in his steps, thou didst become a partaker of his kingdom, and a sharer of his glory, and an interpreter of his mysteries.'

St Matthew is represented as leaning on a short sword; ditto, with a dolphin at his feet; holding a money-bag; or three money-bags; holding a money-box; with an angel near him, crowned; angel holding inkstand for him; with halbert, book, and inkhorn; with axe and book; with battle-axe; with square; with tall cross of wood.

¶ A festival of St Michael and All Angels, to commemorate the community of service between angels and men, has been observed since the 5th century.

Introit in 1549, Ps. cxiii.

'Deus, qui miro ordine angelorum ministeria hominumque dispensas, concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur ab his in terra vita nostra muniatur.' Miss. Sar., MS. of Leofric, Sacrament. of Greg.

In Sar. Miss. the portion for the Epistle is Rev. i. 1—6. The Gospel in Sar. Miss. and in Com. Pam. is the same as ours.

In the Greek Church the festival of St Michael and the Bodiless Powers is Nov. 8th. The Epistle is Heb. ii. 2—10. The morning Gospel is Matt. xviii. 10—20. The Gospel at the Liturgy is Luke x. 16—21. From the Service Book.

'Let us emulate the life of angels, and wing our souls on high; with them let us praise the Lord, lauding and magnifying him for ever.'

'Holy fraternity, members of the heavenly chorus, angels who present themselves before the throne of glory, and move hither and thither to do God's behests, laud and magnify him for ever.'

'Trinity, who maketh the flame of immaterial fire, who createth the heavenly ministrants, and maketh his angels spirits, we worship and magnify thee for ever and ever.'

St Michael is represented in armour, striking a dragon with a sword; with a pair of scales, a black devil in one, a white figure in the other; with a pair of scales, devils in one, souls in the other, one devil fallen out and scale rising; weighing souls, devil depressing one scale; with sword and scales, two men in one, millstone in the other, which a dragon is pulling down; holding scales, devil pulling down one scale, soul in the other, the Virgin Mary throwing in a rosary, which weighs it down; holding scales, Satan pulling down one scale, St Michael piercing him with a cross-staff; with a lance and shield; piercing Satan with a long cross; ditto, and a short cross in his hand.

¶ The history of St Luke is to be gathered from the Acts and the Epistles of St Paul. Burton supposes him to have been a proselyte of Antioch, to have been left in charge of the Church at Philippi between St Paul's 1st and 2nd visit, to have attended the Apostle in his two imprisonments at Cæsarea and at Rome, during which periods he may have been engaged on his Gospel and on the Acts respectively. He was believed to have been of the 70 disciples; but the preface to his Gospel rather militates against this. That he was a physician we know from Scripture; that he was a painter is a tradition of a later age, and seems to have arisen from the existence of a Byzantine hermit in the 10th century, who painted pictures of the Virgin. Jerome records that St Luke lived to be 84. He is said to have preached in Bithynia. His festival is mentioned in the Carthage Calendar, A.D. 484.

Introit in 1549, Ps. cxxxvii.

The Collect was composed in 1549.

In Sar. Miss. the portion for the Epistle was Ezek. i. 10—13. The Gospel is the same as ours.

In the Greek Church the Epistle is Col. iv. 5—18. The Gospel is Luke x. 16—21. From the Service Book.

'What shall I name thee O apostle? A heaven, because thou didst set forth the glory of God; a light-bolt, because thou didst irradiate the earth with thy

have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

light; a cloud, that sheds divine dews; a bowl filled with heavenly wisdom, mantling with wine to glad our hearts.

'What shall I name thee, O inspired one? A river of paradise, flowing forth to us; an ark of the covenant, which Christ established; a lamp flashing forth light to the mind; a candlestick irradiating the church; a divine table spread with the bread of life, and the cup of the spirit.

'What shall we call thee, seer of God? minister most earnest of the mysteries of Christ; wise master-builder of the spiritual tabernacle; fashioner of the tables of grace; writer of the new law that goes forth from him, and is by thee proclaimed.

'What shall we call thee, glorious one? A sure treasure of heavenly graces; a healer of souls and bodies; a diligent fellow-labourer and traveller of Paul; a narrator of apostolic deeds. Many names, O Luke, thy excellence has gained thee. Intercede for us.'

St Luke is represented with an ox lying near him; painting a portrait of the Virgin; holding a picture of the Virgin; with painting materials about him; as a physician.

¶ St Simon is said to have preached in Egypt, Cyrene, and Mauritania.

St Jude is stated by Hegesippus to have married and left descendants, who were summoned before Domitian as possible aspirants to the kingdom of Judea. They shewed their horny hands, and convinced the emperor that the kingdom which they sought was not of this world.

According to Eusebius, who quotes Hegesippus, Symon, the Bishop of Jerusalem, who was martyred in the reign of Trajan, at the age of 120, was the son of Cleophas and brother of our Lord. By some he is identified with Simon the Canaanite. Simon and Jude are said by some to have preached the Gospel together, and Jude, as well as Simon, to have been crucified in the reign of Trajan. This last is very improbable.

The festival dates from the 11th century.

Introit in 1549, Ps. cl.

The Collect was composed in 1549.

In Sar. Miss. the Epistle is Rom. viii. 28—39. The Gospel in Sar. Miss. and in Com. Pam. ends with v. 25, not, as ours, v. 27.

In the Greek Church St Simon Zelotes is commemorated on May 10th. The Epistle is 1 Cor. iv. 9—16. There is no special Gospel. From the Service Book.

'The blessed Simon, hasting like a wheel rolling in rapid course, traversed the world, burnt by the fire of his words the madness of idolatry, and gloriously lighted bright torches of truth for the faithful, bidding them in their light glorify one Godhead in three persons, indivisible, undivided.

'O thou, named zealous from thy zeal, admirable Simon; zealously didst thou labour for God Almighty, who enabled thee to do marvellous and divine wonders. Hence wast thou called zealous, a name conformable to thy character.'

St Jude is commemorated on June 19th. The Epistle of Jude is read. The Gospel is John xiv. 21—24. From the Service Book.

'Surpassing fair beyond all greatness is the glory of the Lord's disciples. They were his friends and relations, clansmen, and sharers of his hearth, proclaimers of Gospel mysteries.

'O Jude, thy brethren praise thee, who wast manifested and wast reputed the brother of him, who manifested himself in the flesh, the word from eternity, who shone forth the begotten of the eternal Father.

'Having mortified thy members on the earth, thou, O glorious one, didst dwell with Christ the life of the universe, and, a messenger of vivifying life, didst utter words of life to the whole world.'

The Apostle Thaddeus is commemorated on August 21st. No special Epistle is appointed. The Gospel is Mar. iii. 13—21.

St Simon is represented with a fish in his hand; a fish on the leaves of a closed book held with the leaves upwards; two fishes in his hand; an oar in his hand; a fuller's bat; a saw in his hand; sawn through longitudinally.

St Jude is represented with a boat in his hand; a child with a boat in his hand; with a boat-hook; a carpenter's square; a fuller's bat in his hand; a ship with sails in his hand; carrying loaves or fish; with a club; an inverted cross; with a medallion of our Saviour on his breast or in his hand; with a halbert.

¶ The commemoration of special saints and martyrs was observed by the Churches with which they were connected from a very early period. In addition to this the Church observed a day, probably Trinity Sunday, in memory of all saints. So Chrysostom tells us. In A. D. 610 Pope Boniface the 4th dedicated the Pantheon, of which he had obtained possession, to the Virgin and All Saints. From this arose the festival of All Saints, which was observed in the 8th century, and became general after the decree of Pope Gregory IV. in A.D. 834.

Introit in 1549, Ps. cxlix.

The Collect was composed in 1549.

The Epistle in the Sar. Miss. is the same as ours. The Gospel ends with 'great is your reward in heaven.'

The Greek Church keeps this festival on the Sunday after Whitsunday. The Epistle is Heb. xi. 33—xii. 1. The Gospel is Matt. x. 32, 33, 37, 38, xix. 27—30.

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which procedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nepthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

¶ In 1548 an 'Order of Communion' was put forth prescribing a form, after the Priest had received the Sacrament, according to which the people should communicate, 'without the varying of any other rite or ceremony in the mass.' This Order contained, very nearly as we have them now, the third Exhortation, to which was appended a warning to the impenitent not to approach the Holy Table, the Invitation, the Confession, the Absolution, the Comfortable Words and the Prayer of humble access. After which came the Administration and Benediction. In 1549 the Latin Service gave place to the Communion Office of the First Prayer-book, which embodied all that had appeared in the Order of Communion. For a summary of its contents *see pp.* 180—1. This form gave place, in 1552, to one with which our present form agrees in substance and arrangement. Some alterations, noticed in their proper place, were made in 1662.

¶ Other forms of the Communion office, in the English tongue, are the Scotch, of 1637, and the American.

The Scotch of 1637 agrees with our present form in arrangement, and for the most part in substance, to the end of the Doxology, "Therefore with angels and archangels, &c." *Then* comes the 'prayer of consecration,' as follows.

'Almighty God, our heavenly Father, &c. (as in ours) ... and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O Merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son, so that we receiving them, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of the same his most precious body and blood; Who in the night ... in remembrance of me.'

'*Immediately after shall be said this memorial or prayer of oblation, as followeth.*

'Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole church,) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that whosoever shall be partakers of this holy communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy &c.' (as in our first Post-communion prayer.)

Then followed the Lord's prayer, after which came, the Prayer of humble access, the Administration, the former clause only of the words of delivery being recited, and our second Post-communion prayer.

In the arrangement, as well as in the substance of these prayers, the Scotch Book followed our first Prayer-book. It differed from it in introducing into the Invocation the words, 'so that we receiving...partakers of the same his most precious body and blood.'

The Scotch service concluded with the 'Gloria in excelsis' and the Blessing.

The American Liturgy agrees, for the most part, in arrangement and substance with the Scotch. It differs from the Scotch in placing the Prayer of humble access before the Prayer of consecration, and the Lord's Prayer after the Administration; in making the Invocation after the Oblation, instead of before the recital of the words of institution; in omitting from the Invocation the words 'that they may be unto us the body and blood of thy most dearly beloved Son;' and in adding an express verbal Oblation. Both clauses also are recited in the Administration, before which a hymn is sung.

Immediately after the recital of the words of institution it proceeds thus:

'*The Oblation.* Wherefore, O Lord and heavenly Father, according to the

institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; tendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same.

'*The Invocation.* And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed flesh and blood. And we earnestly desire thy fatherly goodness, &c.,' as in the Scotch Liturgy.

¶ The earliest description of Christian worship, including Holy Communion, is given by Justin Martyr, c. 150, in these words:

'On the day called Sunday all the members of our body either in town or country meet together; the memorials of the Apostles, or the writings of the Prophets, are read for a certain space; at the end of these selections the president addresses the hearers, urging and encouraging them to rule their lives according to the excellent lessons that they have heard; then we all rise together and offer prayers; when these are ended, as we said before, bread, wine, and water are brought forth; the president utters both supplications and thanksgivings, as the occasion serves, to which the people respond with their Amen. From the offerings thus blessed one portion is distributed to those who are present, all of whom partake of the feast; another is conveyed by the deacons to those who are absent. The rich and liberal make contributions as their good-will prompts them; the whole contribution is entrusted to the care of the president, who is thus able to relieve orphans[1], &c.'

¶ In 1549 the first rubric required that the names should be given over night, or in the morning before Matins, or else immediately after. When the habit of uniting the morning services had become general, the rubric assumed its present form in 1662.

¶ In primitive times the custom was that all the baptized worshippers should receive the Lord's Supper, except one class of penitents who were allowed to remain and hear the prayers, but not to offer their gifts or to communicate. Those who did not remain for the administration were subject to ecclesiastical censure. The Apostolical Canons of the Council of Antioch, 341, require that disorderly persons should be excommunicated. In Chrysostom's time laxity in communicating had commenced; he reproves it. In the Council of Agde, 506, the withdrawal of persons unwilling to communicate is recognised, and in the Council of Orleans, 511, not disapproved.

In early ages the bishop was directed to refuse, preliminary to communion, the gifts of men at envy and variance with their brethren; of noted and known oppressors of the poor; of thieves and harlots; of fraudulent hucksters; of covetous and adulterers; of fornicators; of those that oppressed the widow and fatherless; of those who filled the prisons with innocent persons, or evil-entreated their servants with stripes, famine, and hard bondage, and laid waste whole cities; corrupters and dishonest lawyers, idol-makers, extortionate publicans and fraudulent dealers; soldiers that accuse falsely, and are not content with their wages, but oppress the poor; murderers, hangmen, and unrighteous judges; drunkards, blasphemers, and effeminate; all usurers, and generally very wicked men that lived in rebellion against the will of God.

¶ Bingham takes the Liturgy in the Apostolical Constitutions as an example of the early mode of celebrating the Lord's Supper. It is as follows.

The service commenced with silent

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[1] Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ· εἶτα παυσαμένου τοῦ ἀναγινώσκοντος ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται· ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν· καὶ ὡς προέφημεν παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν. Καὶ ἡ διάδοσις καὶ ἡ μεταλήψις ἀπὸ τῶν εὐχαριστηθέντων ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος, τὴν ἑαυτοῦ, ὃ βούλεται δίδωσι· καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφάνοις, κ.τ.λ.

prayer on the part of the worshippers. This was followed by a bidding prayer proclaimed by the deacon. The petitions offered in this prayer assume the form of a litany for the Church of Christ and for those as yet not brought within the fold. The form given in the Apostolical Constitutions may well have served as the prototype of our own Litany. The people respond, at the close of each petition, 'Kyrie eleëson' (Κύριε ἐλέησον). These prayers were said by the deacon and people, kneeling; at their close the deacon bade the people rise.

The bishop, or chief minister present, then collected the petitions in an invocation to God that the prayers made might be heard and answered. The people answered, 'Amen.'

Next to the prayer of invocation came the offertory. The offerings consisted of money and gifts of various kinds, including bread and wine. None but actual communicants were permitted to offer. Cyprian informs us that the collection from the people was made by the deacon, who presented it, with the names of those who offered, to the priest. From the gifts a portion of bread and wine was set apart to be consecrated. Wafers were first introduced in the 11th or 12th century, and their introduction was then condemned. The wine for the consecration was usually mixed with water.

The deacon exclaims, 'Let us pay attention.'

The bishop says, 'The peace of God be with you all.' The people answer, 'And with thy spirit.'

The deacon, 'Salute ye one another with a holy kiss.' Clerics salute clerics; men, men; women, women.

The priests wash their hands.

Non-communicants, catechumens, penitents, unbelievers and heretics are dismissed. Communicants are encouraged to draw near.

The deacons bring the elements. The bishop makes a silent prayer, then, signing the cross on his forehead, says, 'The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all.' The people, 'And with thy spirit.' The bishop, 'Lift up your hearts.' People, 'We lift them up unto the Lord. Bishop, 'Let us give thanks unto the Lord.' People, 'It is meet and right so to do.' The bishop, 'It is very meet and right above all things to praise thee, the true God, who art before all creatures,' &c.

The prayer rehearses the wonderful works of God the Creator, and concludes with a seraphic hymn, in which the people join, saying, 'Holy, holy, holy, Lord of hosts, heaven and earth are full of thy glory: blessed art thou for ever. Amen.'

The bishop then recites the wonders of redemption, concluding this narrative with an account of the consecration of the elements by our Lord, an offering of the gifts unto God, and a prayer that he will send the Holy Spirit upon the sacrifice which is a witness of the suffering of the Lord Jesus, that he may make the bread the body of Christ and the cup the blood of Christ, that they who partake of it may be confirmed in godliness and obtain remission of sins; may be delivered from the devil and his impostures; may be filled with the Holy Ghost, and be made worthy of Christ and obtain eternal life.

Then the various members of the Christian Church living and dead, the latter as still belonging to the Church, not as sinners in purgatory, are remembered in prayer. Blessings are invoked on these in their various offices and needs. Help and forgiveness are asked for the catechumens, the penitent, the lapsed, and the absent. (The terms, *offer*, προσφέρομεν, and *pray*, παρακαλοῦμεν, are used indiscriminately.) This portion concludes with an aspiration that all creation may be united in glorifying the blessed Trinity. The people answer, 'Amen.' The bishop again says, 'The peace of God be with you all.' People, 'And with thy spirit.' The deacon recites another litany for the faithful, the people answer, 'Amen.' The deacon exclaims, 'Let us pay attention.' The bishop, 'Holy things to the holy' (τὰ ἅγια τοῖς ἁγίοις). The people, 'There is one Holy, one Lord, one Jesus Christ, to the glory of God the Father, blessed for ever, Amen. Glory be to God on high, and in earth peace, good will towards men. Hosanna to the Son of David: blessed be the Lord God, that came in the name of the Lord and manifested himself unto us: Hosanna in the highest.' Then followed the act of communicating.

The author of the Constitutions speaks of the form of communicating in this manner: 'Let the bishop give the oblation, saying, "'The body of Christ;" and let the receiver answer, 'Amen.' Let the deacon hold the cup, and when he gives it say, "'The blood of Christ, the cup of life;" and let him that drinks it say, 'Amen.' The 34th Psalm was sung whilst the people were communicating.

After reception of the elements and removal of the remainder of them into the pastophoria (vestry), the deacon admonishes the people to return thanks. Then they are bidden to rise and commend themselves to God in Christ. Upon

THE ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neigh-

this the bishop commends them to God in a general thanksgiving and concise prayer, that the former petitions may be granted.

The people are bidden to bow their heads; the bishop pronounces a benediction, ascribing glory to God, praying him for his great name's sake to bless and sanctify his people, and concluding with a doxology. The deacon dismisses the people with the words 'Go in peace.'

¶ *See rubric on vestments before the Order for Morning Prayer*, p. 57.

¶ In 1549 the last rubric was, 'The priest standing humbly afore the midst of the altar,' &c.

The word 'altar' was changed on the remonstrance of Bishop Hooper. The question was not however set at rest, for the position of the tables appointed to take the place of altars excited controversy. Should they be placed altar-wise, and where? Queen Elizabeth tried to moderate the fury of the opposing parties; but the dispute raged through the period of the Commonwealth, and the opinions held on it became a badge of party. After the Restoration attention was paid more to the convenience of administration than to the position of the table.

¶ Cœlestine, Bishop of Rome, 423—431, appointed an introduction of psalmody. Introits owe their origin to Gregory the Great. The Lord's Prayer is thought to have been concealed from catechumens in the earliest ages, but subsequently it became the custom for the priest to commence almost, if not quite, every service with it. Its use at this place was enjoined in the Sar. Miss. In the Reformed Office of 1549 it was appointed to be said in this place, but it was not actually printed here until 1662.

¶ The Collect for Purity, which occurs in MS. of Leofr., may be found also in the Sacramentary of Alcuin: 'Deus, cui omne cor patet et omnis voluntas loquitur et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri ut te perfecte diligere et digne laudare mereamur. Per Christum Dominum nostrum. Amen.'

¶ In 1549 the Introit followed the Collect for Purity. Then the priest was to say, or the clerks were to sing,

'Lord, have mercy upon us,' thrice.

'Christ, have mercy upon us,' thrice.

'Lord, have mercy upon us,' thrice.

'Glory be to God on high,' and the hymn, 'We praise thee, we bless thee,' &c., succeeded. The priest, at the close of these, turned to the people and said,

'The Lord be with you.'

People, 'And with thy spirit.'

Priest, 'Let us pray.'

In 1552 the Decalogue was introduced to follow the Collect for Purity. Pollanus and Alasco had set the example of reading the Ten Commandments at the commencement of the Communion Service. In our Prayer-book this lesson from Scripture took the place of the additional introduction, which was then omitted. The response after each commandment is peculiar to our service. The repetition was perhaps suggested by the nine times repeated 'have mercy upon us' of 1549. A similar prayer is found at the end of the second table in the Sar. Miss. as recited in Lent: 'Miserere mei, Domine, quoniam infirmus sum, sana me Domine.'

The Greek Liturgies uniformly commence with a Litany. This is followed by anthems and collects, the Prayer of Entrance into the Sanctuary, the Trisagion and the hymn of the Trisagion, in the Liturgies of Basil and Chrysostom. The Epistle and Gospel are then read.

The Prayer of the Trisagion runs thus: 'O holy God, who dwellest among the saints; thou whom the seraphim in triple voice of praise glorify, the cherubim adore, and all the heavenly hosts worship: thou who hast called into being all things out of nothing; who hast created man in thy image and likeness, and hast enriched him with all thy good gifts: thou who givest wisdom and understanding to him that asketh thee, that dost not overlook the sinner, but grantest repentance unto salvation: thou who hast permitted us, thy humble and unworthy servants, as at this time, to stand before the glory of thy holy mercy-seat, and to offer to thee our bounden tribute of worship and adoration: receive, O Lord, at the mouth even of us sinners, this thrice holy hymn (τρισάγιον), and look upon us in thy goodness. Forgive us every sin, either of wilfulness or ignorance. Sanctify our souls and bodies, and grant that we may serve thee in righteousness all the days of our life..... For thou our God art holy: to thee we ascribe glory, Father, Son, and Holy Spirit, now, always, and to all eternity.'

¶ In the Liturgy of the orthodox Church of Alexandria, to which Palmer refers the first origin of collects, there were petitions for the king and Church before the reading of the lessons.

At the collect for the emperor in the Alexandrian Church the deacon proclaimed, 'Pray ye for the emperor.' The people thrice responded, 'Lord, have mercy upon him.' Then the priest or bishop offered the prayer, which ran thus:

'O Lord God, our Governor, Father of our Lord God and Saviour Jesus Christ, we pray and beseech thee to pre-

bour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the — Chapter of — beginning at the — Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr.* vi.

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Hebr.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his com-

serve our emperor in peace, strength, and righteousness. O Lord, subdue before him every enemy and foe; take thine arms and shield and arise to help him. O Lord, grant him victory, that he may have a peaceful mind towards us and thy holy name; that so in the tranquillity of his days we may have a calm and quiet life in all piety and godliness, through the grace and mercy and love of thy only-begotten Son. Through whom and with whom, to thee and the most holy, good and life-giving Spirit, be glory and dominion now and ever and world without end.' The people answered, 'Amen.'

Our collects for the king were composed and introduced at this part of the service in 1549. The original of the second is to be found in a Scottish prayer composed in accordance with the decree of a Synod of the Scottish Church in 1225, that five prayers, the first of them for the king, the second for the Church, should be used here. The collect for the day originally preceded that for the king. The order was changed in 1662, after the example of the Scot. Lit. of 1637.

In Lyons, Vienne, Tours, Rouen, and other French Churches, petitions for the king, queen, bishops, judges, army, &c. followed the collect for the day.

¶ The Injunctions of Elizabeth appointed an Epistler and Gospeller in copes; these officers are still recognized at Durham and in some other places. If the priest were alone, he read the Epistle from the south side, the Gospel from the north side of the altar, which were called Cornu Epistolæ and Cornu Evangelii respectively.

In primitive times the Epistle, more anciently called the Apostle, and the Gospel were read from the ambon, or pulpit. The Injunctions of Eliz. give the alternative of another convenient place.

For remarks on the mode of reading the Epistle and Gospel, see p. 81.

The Gradual following the Epistle and the Sequences of Notker, introduced in the 9th century, were discontinued at the Reformation. In Spain and Gaul 'Alleluia' was said at the end of the Gospel. In many English Churches the people acclaim, 'Thanks be to thee, O Lord, for thy holy Gospel.'

In the Liturgies of Chrysostom, Basil, and the Presanctified, a prayer for blessing on the Gospel follows it. To this succeeds a litany, a prayer for the catechumens, and their dismissal.

¶ The Creed framed at the General Council of Nice, A. D. 325, ended with the words, 'I believe in the Holy Ghost.' The later clauses were added at the Council of Constantinople, A.D. 381. The word 'holy' before 'Catholick' and the final clause 'whose kingdom shall have no end' were omitted in the P. B. of 1549. The clause was added in the P. B. of 1552.

The repetition of the Creed at the Liturgy was first introduced by Peter Fullo, Patriarch of Antioch, A. D. 471, into his own Church. Timotheus of Constantinople introduced it into that Liturgy A. D. 511. Thence it found its way into the West. It was originally repeated, and in the East is still repeated, after the dismissal of the catechumens. In the Uses of Sarum, York, and Hereford, however, it occupies the same position as in our Liturgy.

The words 'Filioque,' are thought to have been introduced into the Nicene Creed in the 5th century: they were formally adopted at the Council of Toledo, A. D. 589. Though intended as a protest against Arianism, the alteration by one portion of the Church of a Creed composed at an œcumenical council is much to be regretted. Any alteration of a Creed of the Catholic Church ought to have received the assent of Eastern as well as of Western Christendom.

¶ A declaration of holy-days and fasting-days was ordered in 1552. It then followed the Sermon. In 1662 it preceded the Sermon, and to it was added the direction to publish briefs, citations, excommunications, banns of matrimony, and notice of communion. 'Brief' is explained by Dr Hook as 'the sovereign's letters patent, authorizing a collection for a charitable purpose, as they are now styled Queen's Letters.' 'Citation' by the same author is defined as 'a precept under the seal of the ecclesiastical judge, commanding the person against whom the complaint is made to appear before him, on a certain day and at a certain place therein mentioned, to answer the complaint in such a cause.'

By 26 George II. c. 33, s. 1, the first Marriage Act, the publication of banns is prescribed 'upon three Sundays preceding the solemnization of Matrimony, during the time of morning service, or of evening service (if there be no morning service..... upon any of those Sundays) immediately after the second lesson.'

Respecting the time for publishing banns, the rubrics of 1662 are not consistent, the rubric in this office directing them to be published before the Sermon, that in the office of Matrimony immediately before the Offertory Sentences.

The custom of public announcements in this place may be traced in our Church at least as far back as the 14th century.

Hincmar, in the 9th century, directs that excommunications should be read before the Gospel, not after it, as was

passion from him, how dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down: and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him?

then customary, lest the offenders should leave the Church and escape them.

A form of bidding prayer was also appointed here by the Canons of 1604.

¶ In early times preaching was not universal. The first great preacher of the Roman Church was Leo I., A. D. 441—461. In the middle ages ordinary parish priests did not preach much.

The Constitutions of Archbp Peckham, A. D. 1281, require the priest to explain the Creed, the commandments of the Law, and the Gospel, the good works to be done, the sins to be avoided, the principal Christian virtues, and the doctrine of the sacraments. This was to be done quarterly. Archbp Arundel renewed this Constitution in A. D. 1408, and required that the customary, i.e. bidding prayers, should be said at the same time.

Alfric, Bishop of Wilton, in 990 and 991 collected two books of homilies which he had composed, and dedicated them to Archbishop Sigeric, who ordered them to be read in Church. The same Alfric enjoined an explanation of the Gospel, the Creed, and the Lord's Prayer on Sundays and holy-days. He was made Archbishop of Canterbury in 994.

The Injunctions of Edw. VI., 1547, require that, when there is no sermon, the priest should recite the Lord's Prayer, the Ten Commandments, and the Apostles' Creed from the pulpit. In a Liber Festivalis of Henry VIII. is found a collection of homilies for all the holy-days of the year.

The first book of Homilies was printed in 1547. Its authorship is ascribed mainly to Cranmer, Ridley, and Latimer. It was reprinted in A.D. 1560.

The second book of Homilies appeared in A. D. 1563; Bp Jewel is believed to have had a great share in its composition. *See more on the Homilies in note to* Art. XXXV.

¶ An interesting account of the various modes of presenting offerings is given by Palmer, *Orig. Lit.* 4th ed., Vol. II. p. 67. In the East the contributions are made before the commencement of the Liturgy; they seem to have been so made from the earliest times. In the West it has been the practice to offer during service.

An anthem, termed Offertory, was sung during the collection of the offerings; to this our Sentences correspond. In 1549 the option of singing them was given.

In 1549 the people were directed to come themselves and offer unto the poor men's box: the accustomed offerings were also to be made to the curate. Non-communicants then left the "quire."

In 1552 the churchwardens, or others appointed by them, gathered the devotion of the people and put it into the poor men's box, and the accustomed offerings were paid to the Curate.

In the Greek Church, after the dismissal of the catechumens, the priest unfolds and spreads the linen cloth.

¶ A prayer for the whole Church of Christ was universal in primitive Liturgies. In 1549 our present prayer for the Church militant formed the first part of the prayer of consecration. The words, 'militant here in earth,' were added at the instance of Bucer in 1552.

In 1662 the phrase, *accept our alms*, was amplified into 'accept our alms and oblations.'

Some refer 'oblations' to the other devotions of the people, i.e. the offerings for the curate, &c. formerly prescribed. Alms and oblations are coupled together so closely, and with so little apparent distinction, that it is natural to ascribe to them a similar character rather than to understand one as eleemosynary and the other votive. Moreover, the votive offering of the elements, though universal in primitive Liturgies, was not always formally expressed. If, however, we refer to the Scot. Lit. which furnished many hints to our revisers in 1662, we there find a rubric, that the presbyter shall *offer up* the bread and wine. The introduction of the word 'oblations' on the next revision of our Lit. in 1662, concurrently with the direction to the Priest to place the bread and wine on the table, affords a very strong presumption that our revisers intended a reference to the elements, as well as to the pecuniary contributions of the people.

¶ From very early times the prayer for the Church of Christ was made to include commemoration of the dead. They are mentioned in the Liturgy of the Apostolical Constitutions. The idea was to preserve unbroken the communion of saints. It was, however, for the dead who had departed this life in the faith and fear of Christ, for the Virgin, the saints and holy men, that prayer was offered, not with any idea of benefiting souls in Purgatory, which was an invention of later ages. In the sense of maintaining the brotherhood in Christ of all Christians, whether on earth or in the unseen world, a prayer for the consummation of bliss to them was retained in 1549; in 1552 it was omitted lest countenance should seem to be given to the doctrine of Purgatory. The simple commemoration was added in 1662 after the example of the Scotch Liturgy.

The prayer for the Catholic Church in the Liturgy of the Apostolical Constitutions, the main features of which survive in Greek Liturgies of the present day, comprises petitions for the bishops and

Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourself, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks: submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

clergy; for kings and magistrates; for the dead in general and for persons specially mentioned; for the living members of each particular Church and every order in it; for those in sickness, slavery, banishment, proscription; for those who travel by sea or by land; for enemies and persecutors, heretics, and unbelievers; for catechumens, energumens, and penitents; for healthful and fruitful seasons, and for absent brethren. It concludes with a doxology to the Trinity.

In the Liturgy of Chrysostom the prayer at the placing of the elements on the holy table is as follows:

'O Lord God Almighty, the only holy one, who receivest the sacrifice of praise from those who call upon thee with all their heart, accept the prayer of us sinners, and bring it before thy holy altar; strengthen us to offer unto thee both gifts and spiritual sacrifices for our sins and the ignorances of our people. Grant that we may find grace in thy sight, that our sacrifice may be acceptable unto thee, and that the good spirit of thy grace may rest upon us and upon these gifts which we lay before thee, and upon all thy people.'

¶ The Exhortations are an introduction of the Reformation period. The substance of the first is to be found in Hermann's Consultation; it appeared in the Supplementary Service for the People's Communion in 1548; in 1549 it was placed before the Offertory Sentences. As it then stood it gave toleration to auricular confession.

Until 1662 these exhortations were used at the time of actual celebration of the Lord's Supper.

The phrase, 'Therefore, if any of you be a blasphemer,' &c., was introduced into the first exhortation when this became a preliminary notice of communion in 1662. It formerly occurred in the address to communicants.

The second exhortation, with a different commencement, is said to have been the work of Peter Martyr. Until 1662 the order of the exhortations was different. Palmer draws a parallel between these exhortations, containing as they do admonitions to brotherly kindness, and the Apostolic kiss of peace. This salutation was wisely discontinued, to avoid scandal. From 1552 to 1662 non-communicants were here warned to withdraw.

In the Liturgies of Chrysostom, Basil, and the Presanctified, the priest pronounces at this part, 'Peace be to all.' In the two former the deacon exhorts to mutual love, that the people may in unity of spirit confess Father, Son, and Holy Ghost. The Creed is recited, the priest and deacon kiss the elements lying under the cloth.

The third exhortation, as well as the two preceding, is peculiar to the Reformed Offices. It was probably deemed desirable to give the people instruction in the meaning of the Holy Communion, and caution against former errors. In the Liturgies of Chrysostom and Basil we have a short exhortation from the deacon at this point, 'Stand we with reverence, stand we with devotion; let us take heed to offer the holy offering in peace.' The people subjoin, 'The oblation of peace: the sacrifice of praise.'

In the Liturgy of the Church of Jerusalem the deacon bade the people draw near with the fear of God, with faith and charity.

In the Liturgy of Basil the deacon proclaimed, 'Incline your heads to the Lord.' And then the bishop blessed them, saying, 'O Lord, our Ruler, Father of mercies, and God of all comfort; bless, sanctify, keep, strengthen, and defend those who have bowed down their heads unto thee; remove them from every evil work, fit them for every good work, and grant that they may, without condemnation, be partakers of these pure and life-giving sacraments for the remission of their sins and the communion of the Holy Ghost.'

¶ In primitive times the priest appears to have made a long confession of his sins in silence, and the people did the same. Confessions were afterwards introduced at the beginning of Liturgies. Our present position is more like that of primitive times. Before the Reformation the priest and people confessed separately, and the priest then invoked a blessing upon the people. We have united the confessions.

¶ The absolution in Sar. Miss. is, 'Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat æternam.'

Our form resembles that in Hermann's Consultation.

¶ The extracts from Scripture, except the first, were interwoven in a long form of Confession and Absolution found in Hermann's Consultation. Two passages, John iii. 35 and part of 36, Acts x. 43, which occur in his form, were omitted. The object of interweaving these quotations manifestly was to confirm the view of absolution there enunciated by the words of Scripture.

Our Reformers separated the extracts from the Absolution, introduced the verse from St Matthew, and called attention to the comfortable words of the Gospel. The injunction to listen is not unlike the proclamation made when Scripture is read in the Greek Church.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

*These words [Holy Father] *must be omitted on* Trinity Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas Day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter Day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension Day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whit Sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (*a*) took Bread; and, when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (*d*) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ The Versicles have been used as introductory to the Prayer of Consecration from the earliest times.

In the Liturgies of Basil and Chrysostom, the priest says,

'The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all.'

Choir, 'And with thy spirit.'

Priest, 'Let us lift up our hearts.'

Choir, 'We lift them up unto the Lord.'

Priest, 'Let us give thanks to the Lord.'

Choir, 'It is right and just to worship Father, Son, and Holy Ghost, a consubstantial, indivisible Trinity.'

Priest, 'It is right and just to hymn thee, to bless thee, to praise thee, to give thanks unto thee in every place of thy dominion. For thou art God ineffable, inconceivable, invisible, incomprehensible, immortal, unchangeable, thou and thine only-begotten Son and thy Holy Spirit. Thou didst call us into being out of nothing, and when we fell didst raise us again and ceasedst not acting in our behalf until thou broughtest us to heaven and gavest us thy kingdom in the life to come. For all these things we render thanks to thee and to thy only-begotten Son and thy Holy Spirit, for all thy bounties, known or unknown, manifest or hidden. We give thanks to thee also for this holy service which thou hast deigned to receive at our hands; thou before whom stand thousands of archangels, ten thousands of angels, cherubim and seraphim of six wings, full of eyes, dwelling on high, swift of flight, who loudly raise in jubilant song their triumphant hymn.'

Choir, 'Holy, holy, holy, Lord of hosts, heaven and earth are full of thy glory. Hosanna in the highest: blessed is he that cometh in the name of the Lord; Hosanna in the highest.'

The prayer in Basil's Liturgy is longer, but it begins with a similar introduction and ends with the seraphic hymn.

¶ In 1549 these Prefaces were to be used only on the day itself; this arrangement was altered in 1552.

The Greeks produce variety by using different Liturgies. The Liturgy of Basil is appointed for Sundays in Lent, except Palm Sunday; for Maundy Thursday and Easter-eve, on which two days there are special Prefaces; for Christmas-eve, the eve of the Epiphany, and St Basil's Day, Jan. 1st. At other times of consecration the Liturgy of Chrysostom is read. The Liturgy of the Presanctified is used in Lent, during which season consecration is forbidden, except on Saturdays, Sundays, Thursday before Easter, Easter-eve, and the Festival of the Annunciation; and the communicants receive of elements previously consecrated.

1st Pref. 'Deus, qui per beatæ Mariæ sacræ Virginis partum sine humana concupiscentia procreatum, in Filii tui membra venientes paternis fecisti præjudiciis non teneri: Præsta, quæsumus, ut, hujus creaturæ novitate suscepta, vetustatis antiquæ contagiis exuamur. Per eundem Dominum.' Collect for Christmas-eve in Sacram. of Gelasius, Sacram. of Leofric.

2nd Pref. Sacram. of Gelasius, Leofric, Salisb., York, and Hereford Missals.

3rd Pref. Sacram. of Gregory the Great, Leofr., Salisb., York, and Hereford.

4th Pref. 'In hoc præcipue die, in quo sacratissimum Pascha quinquaginta dierum mysteriis tegitur; et per sua vestigia, recursantibus dierum spatiis, colleguntur: et dispersio linguarum, quæ in confusione facta fuerat, per Spiritum Sanctum adunatur. Hodie enim de cœlis repente sonum audientes Apostoli unius Fidei symbolum excepérunt, et linguis variis Evangelii tui gloriam gentibus tradiderunt: per Christum Dominum nostrum.' Gallican Liturgy.

5th Pref. Sacram. of Gelasius, Leofr., Miss. of Salisb., York, and Hereford.

¶ The use of the Tersanctus before the Prayer of Consecration has been customary from Apostolic times. In 1549 the paragraph containing the Tersanctus was divided into two portions, the preliminary part and the Tersanctus itself. The rubric preceding was, 'After which preface shall follow immediately.' The rubric succeeding was, 'This the clerks shall also sing.' The succeeding rubric was omitted in 1552; in 1604 the division of the paragraph was also omitted.

¶ The term 'Lord's Table' was substituted in 1662 for 'God's Board,' which had been used from 1549 to 1604. 'Holy Table' was the expression in the Scotch Liturgy before the Prayer of Consecration.

'We do not presume,' &c. This prayer appears first in the Communion Service of 1548. This portion of our Liturgy resembles the Oriental Liturgies of Cæsarea, Antioch, and Constantinople; it is not at all like those of Milan or Rome.

In the Liturgy of Basil we have a prayer similar to our own:

'Therefore, O all-holy Lord, do we thy sinful and unworthy servants, who have been permitted to minister at thy holy altar, not for our righteousnesses, for we have done no good thing upon earth, but for thy mercies and compassions which thou hast shed on us abundantly, approach thy holy altar. Do thou, our God, who hast received these gifts, cleanse us from all pollution of the flesh and spirit, and teach us to perfect holiness in thy fear, in order that, receiving

in a pure testimony of our conscience our portion in these hallowed gifts, we may be united to the holy body and blood of thy Christ; and that, having worthily received them, we may obtain the indwelling of Christ in our hearts, and become temples of the Holy Ghost.'

The part intervening between the Tersanctus and the prayer of consecration varied in early times.

¶ The word 'altar' is used before the Prayer of Consecration in 1549. The prayer for the whole state of Christ's Church is prefixed to the Prayer of Consecration, and the sign of the cross is made upon the elements.

In the Prayer of Consecration it was usual to invoke the Holy Ghost upon the elements. In the Liturgy of Chrysostom we have, 'We offer to thee these thy gifts from thine own, who art in all things and through all things. Moreover, we offer unto thee this reasonable unbloody service, and entreat, pray, and beseech thee, send down thy Holy Spirit upon us and on these gifts which we present before thee.' Similarly in Scotch and American Lit. This invocation was, however, not universal. In 1549 the elements are called holy gifts, the memorial commanded by Christ.

In all Liturgies the words of institution, more or less full, have been used. In the consecration of the bread our Liturgy is nearest to the Spanish and Gallican, in that of the wine to the Constantinopolitan. The bread was usually broken after the Prayer of Consecration. The direction to break it during the prayer appears peculiar to our Liturgy. It was introduced in 1662, when the directions respecting the action of the Priest during Consecration, which had been omitted in 1552, were restored.

In the Greek Church the priest further prays, 'Make this bread the precious body of thy Christ; the contents of this cup the precious blood of thy Christ; having changed them by thy Holy Spirit.' After making mention of the dead and the living in prayer, the priest elevates the bread, exclaiming, 'Holy portions to holy men' (Τὰ ἅγια τοῖς ἁγίοις). He divides it into four parts, saying, 'Behold divided and subdivided the Lamb of God, who is divided and not sundered, who supplies continual food and is never exhausted, but consecrates the partakers.' He takes a portion of the bread, makes with it the sign of the cross on the cup, saying, 'Let the cup be filled with the gift of faith and of the Holy Ghost' (πλήρωμα ποτηρίου πίστεως πνεύματος Ἁγίου). He blesses warm water, saying, 'Blessed be the fervour of thy saints, always, now, and for evermore' (ἡ ξέσις τῶν Ἁγίων σου); and pours it into the cup with the words, 'The fervour of faith, full of the Holy Ghost.' He administers to himself the bread with these words, 'The precious, all-holy Body of our Lord God and Saviour Jesus Christ is given to me, *N.* a priest, for remission of my sins unto eternal life' (Τὸ τίμιον καὶ πανάγιον Σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι [τῷ δεῖνι] Ἱερεῖ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. He administers to the deacon: 'To *N.* sacred deacon, is given, &c.' He drinks of the cup thrice: 'I, *N.* am a partaker of the precious holy blood of our Lord God and Saviour Jesus Christ for remission of my sins unto eternal life' (Μεταλαμβάνω ἐγὼ [ὁ δεῖνα] τὸ τίμιον καὶ ἅγιον αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον). To the deacon, 'to *N.* &c.' as above.

As the priest distributes the mysteries to each of the people, he says, '*N.* the servant of God, is a partaker of the undefiled holy body and blood, &c.' The people approach with arms crossed on their breasts. In the administration to the people the bread is dipped into the wine and given from a spoon.

A doxology was usually introduced before communion, to which the people answered, 'Amen.' The Lord's Prayer also was generally said before communion. It was appointed in 1549 immediately after the Prayer of Consecration. In primitive times an anthem (κοινωνικόν, communio) was sung whilst the people communicated. The 34th, the 45th, the 133rd, the 139th, and the 145th Psalms are mentioned as having been used for this purpose in early times. The custom continues in Churches other than our own, and in 1549 the clerks were directed to sing, 'O Lamb of God, that takest away the sins of the world; have mercy upon us.' Twice, 'O Lamb, &c. grant us thy peace.'

In the 2nd and 3rd centuries the minister presenting the bread said, 'The body of Christ.' Ans. 'Amen.' In the time of Gregory the Great the form had been changed into a prayer: 'The body of our Lord Jesus Christ preserve thy soul. Amen.'

The first of our two clauses of delivery of the elements was used in 1549, according to ancient usage; it is so still in Scotch Lit.; the second was substituted in 1552; the two were combined in 1559.

Bingham writes, quoting from Cardinal Bona, 'That the faithful always and in all places, from the very first foundation of the Church to the 12th century, were used to communicate under the species

of bread and wine; and in the beginning of that age the use of the cup began by little and little to be laid aside, whilst many bishops interdicted the wine to the people, for fear of irreverence and effusion. And what they did first for their own Churches was afterward confirmed by a canonical sanction in the Council of Constance, A.D. 1416.

In 1549 the priest was directed to put into the chalice a little pure and clean water. The mixture of water was in accordance with primitive usage, as is seen in Justin Martyr's account. It was the ordinary practice in the English Church until the Reformation. The mixture is not essential to the validity of the sacrament, and was omitted in 1552. Bishops Andrewes and Laud, however, practised it.

¶ In primitive times all who were admissible to holy communion communicated. When the attempts to check by reproof and censure the withdrawal of the negligent had failed, excuse for the practice began to be made under the plea of reverence for so holy an ordinance. The custom of distributing bread blessed, but not consecrated (εὐλογίαι), to non-communicants was then introduced. The first distinct notice of this custom is found in the Council of Nantes, c. A.D. 890.

¶ The rubric for a second consecration was added in 1662.

¶ In 1549 a considerable number of passages from Scripture were appointed to be said or sung as Post-Communion Anthems. In 1552 these were omitted. The Lord's Prayer was transposed so as to follow, not precede, the act of communion. The earlier position is more in accordance with primitive usage.

¶ In 1549 the first form of thanksgiving was the conclusion of the Prayer of Consecration. In the Scotch Lit., 1637, and the American it concludes the Prayer of Oblation. No ancient form exactly corresponds to it; one expression, however, appears to be derived from the corresponding part of the Canon of the Sarum Use: 'Ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus omni benedictione cœlesti et gratia repleamur.'

¶ In Basil's Liturgy we have the following prayer, corresponding in great measure to our second form of thanksgiving: 'We thank thee, O Lord our God, for the reception of these holy, pure, immortal, heavenly mysteries which thou hast given for the blessing, the sanctification, the healing of our souls and bodies. Do thou, Lord of all, grant that the communion of the holy body and blood of thy Christ may conduce in us to unswerving faith, to love unfeigned, to increase of wisdom, to healing of our souls and bodies, to deliverance from all evil, to observance of thy commandments, and to a favourable acceptance at the dreadful judgment-seat of thy Christ.'

After this or a similar thanksgiving the deacon addresses the people in the Liturgies of Basil, Chrysostom, and the Presanctified: 'Stand upright: Having received these divine, holy, undefiled, immortal, life-giving, awful mysteries of Christ, let us, as is meet, give thanks unto the Lord. Help, save, pity, and preserve us during this whole day, that it may be perfect in thy fear, holy and peaceful, for thou art our sanctification; to thee we ascribe glory, to the Father, the Son, and the Holy Spirit, now, always, and for ever and ever.'

Choir, 'Amen.'

Priest, 'Let us go forth in peace.'

Deacon, 'Let us beseech the Lord.'

The priest says a dismissal prayer, commending the Church collectively and individually to the holy Trinity.

¶ A dismissal Hymn was early introduced. It may be compared with the hymn sung after supper by our Lord and his disciples. The origin of the 'Gloria in Excelsis' is lost in remote antiquity. We find it in the Eastern Church as early as the time of Athanasius. It appears in the Late Evening Service, but is not found in Liturgies. Its authorship has been ascribed, but without sufficient grounds, to Telesphorus, bishop of Rome, *circ.* 150. It is certainly earlier than Hilary, 4th century. Symmachus, bishop of Rome, A.D. 500, is thought to have appointed its use on Sundays and holy-days at the beginning of the Office. *See p.* 321.

¶ The first clause of the benediction, taken from Phil. iv. 7, was appointed in 1548; the second was added in 1549; it resembles blessings given in Hermann's Consultation and in Anglo-Saxon Offices.

Our form is longer than the usual benediction of dismissal, which with the Greeks was, 'Go in peace,' or the like words. With the Roman Church the conclusion is, 'In nomine Patris,' &c. Long benedictory prayers among the Greeks are not uncommon.

¶ The addition of the final six collects is in accordance with the usage of old Sacramentaries.

'Adesto, Domine, supplicationibus nostris; et viam famulorum tuorum in salutis tuæ prosperitate dispone; ut inter omnes viæ et vitæ hujus varietates tuo semper protegantur auxilio per Dominum.' Sacr. Gelas., MS. Leofr., Miss. Sar.

'Dirigere et sanctificare et regere dignare, Domine Deus, quæsumus corda et corpora nostra in lege tua et in operibus mandatorum tuorum: ut hic et in æternum te auxiliante sani et salvi esse mere-

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

amur: per Dominum nostrum Jesum, qui tecum vivit,' &c. Sacr. Greg., Brev. Sar.

The 3rd collect was composed in 1549, so also were the 5th and 6th.

'Actiones nostras quæsumus, Domine, et aspirando præveni et adjuvando prosequere, ut cuncta nostra operatio et a te semper incipiat et per te cœpta finiatur. Per,' &c. Sacram. Gregor.

¶ In the rubrics of 1549 it was directed that on Wednesdays and Fridays after the Litany the priest should put on a plain albe, or surplice, with a cope, and say all things appointed to be said at the altar, until after the Offertory. He was to conclude with collects and benediction. Similarly on other week days, when there were no communicants.

The permission to the priest, given in one of the rubrics at the commencement of the Communion Office of 1549, to use a vestment *or* cope at the ministration of the holy communion, has occasioned some cavil; the cope not being an eucharistic robe. Since, however, it is here provided, that on Wednesdays and Fridays, when there is not any celebration, the priest shall say what is to be said of the Communion Office in a cope, it may reasonably be conjectured that the vestment or chasuble was to be used on Sundays when there was a celebration of the holy communion, the cope when the service stopped short of such celebration.

¶ It was contemplated by our Reformers, that on Sunday there always would be holy communion. In cathedral and collegiate churches it is prescribed by the rubric. In 1549 a rubric was framed with the view of securing communicants every Sunday. The parishioners were to provide the elements in turn; those to whose turn it fell were to form the nucleus of the communicants. The definite number, four, or three at the least, was inserted in 1552.

The provision of the bread and wine by the curate and churchwardens at the charges of the parish was ordered in 1552, and the parish was discharged of such sums of money or other duties as hitherto they had paid for the same, by order of their houses every Sunday.

In 1549 unleavened bread, 'round as it was afore, but without any manner of print and something more larger and thicker than it was, so that it may be aptly divided in divers pieces,' and the division into not less than two pieces were prescribed. For this wheaten bread was substituted in 1552. The use of wafer-bread was restored by the Injunctions of Elizabeth, 1559.

The consumption in the church of the remains of the consecrated elements was first ordered in 1662.

Justin Martyr, in his account of Christian worship, c. A.D. 150, mentions that the Eucharist was sent to absent members of the Church. Irenæus, c. A.D. 200, in reproving Victor for excommunicating the Asiatic Churches, mentions that the predecessors of Victor, though differing in opinion from the Asiatics, yet sent these Churches the Eucharist in token of brotherly love. The Council of Laodicea, c. A.D. 360, absolutely forbade the practice of sending the sacraments from one diocese to another under the notion of eulogiæ. As a substitute for these consecrated elements other eulogiæ, 'panis benedictus,' not 'consecratus,' were introduced. These are the present *ἀντίδωρα* of the Greeks.

The persons to whom the Eucharist was especially sent were the sick, prisoners, and penitents at the point of death.

It is probably to this use that the author of the Apostolical Constitutions refers when he orders the deacon to carry into the vestry the remains of the consecrated elements. The rest was to be consumed by the clergy and the faithful; no catechumen was to eat or drink of them. This direction is given in the canons of Theophilus, bishop of Alexandria, A.D. 385—412.

The Council of Macon, A.D. 588, appoints that the remains of the consecrated elements should be preserved in the vestry, and on Wednesdays and Fridays given to children brought to church in order to receive them. The same custom prevailed up to the 14th century at Constantinople. Cyprian, Augustine, and Pope Innocent, his contemporary, speak of infants as receiving the Eucharist, a custom which continued for eleven centuries in the Gallican Church, in others even longer.

According to the practice of the Church of Jerusalem in the 5th century, the remainder of the consecrated elements was burned the same day. It was customary on some occasions to reserve a portion for future communion, as is the case still when the Liturgy of the Presanctified is used among the Greeks, or on Good Friday in the Latin Church.

¶ Missa sicca, a service of the Liturgy without consecration, is first mentioned by Peter Cantor c. A.D. 1200. It appears to have been encouraged in order that priests, who were forbidden to consecrate more than once a day, might receive fees for saying mass more than once. It long prevailed despite opposition.

¶ Of the oblations in primitive times a portion was appropriated to the maintenance of the clergy; of the rest, excepting what was required for consecration, a feast was made. These feasts gave occasion to scandal as being accompanied with excess. All feasting in church was prohibited by Ambrose, discouraged by Au-

"Quod religionis est de carnibus et panibus, in igne [illegible] praecipit. Quod nunc videmus illam sensibilitur in [illegible] vini, igniique tradi quaecunque remanent contigerit [illegible]

gustine, prohibited by the Council of Laodicea, c. A.D. 360, 2nd Council of Orleans, A.D. 541, and the Council in Trullo, A.D. 691.

¶ In the declension of primitive fervour the habit, once general, of weekly communion, had become the exception. When laxity had so far prevailed, the Council of Agde, c. A.D. 506, required all to communicate at Christmas, Easter, and Whitsuntide. The 3rd Council of Tours, A.D. 813, decreed that all laymen, who were not under the impediment of greater sins, should receive three times a year at least if not more frequently. Still the custom of weekly communion continued to be observed among the devout. The rubric of 1549 exacted one a year.

¶ In 1549 a rubric enjoined that for the avoidance of abuse, the people should commonly receive the Sacrament at the Priest's hands in their mouths. It was admitted that the primitive custom was to receive it in their hands, but the superstitious use of the bread carried away by communicants was alleged in support of the injunction. The rubric was omitted in 1552.

¶ It has been held that Easter offerings are due of common right and not by custom only. They were regarded by Baron Gilbert as a compensation for personal tithes. They are due at the rate of twopence a head. But by custom this amount may be larger. If the custom be disputed the case must be decided in common law courts. If the custom be not disputed, the Ecclesiastical courts have jurisdiction.

By stat. 2 & 3 Edw. VI. c. 13, all persons, who by the law or customs of this realm ought to make or pay their offerings, are to pay the same yearly to the parson, vicar, proprietor, or their deputies or farmers, of the parishes where they dwell or abide at the four customary offering days, and in default thereof to pay such offerings at Easter then next following.

The four customary offering days were Christmas, Easter, Whitsuntide and the feast of the dedication of the parish church. For the two last, by an Act of Henry VIII. 1536, Midsummer and Michaelmas were substituted.

By the rubric customary payments were confirmed, voluntary ones were left optional.

Easter offerings, mortuaries and surplice fees may now be commuted as tithes are commuted.

¶ The rubric for the distribution of the offertory was added in 1662. In primitive times it was usual to divide the offerings into four portions, 1. For the poor, 2. For the bishop, 3. For the church and its ornaments, 4. For the clergy.

¶ The following is a brief outline of the Sarum Mass which our Holy Communion service superseded.

Hymn, Veni Creator. Collect for Purity.

Antiphons. Kyrie eleëson, &c. Pater noster. Ave Maria.

Introit.

Priest's Confession, Prayer for Pardon and Absolution, Gloria in Excelsis.

Collect, Epistle, Gradual, Sequences, Gospel, Creed, Offertory.

Presentation of elements with prayer. Prayer of priest and people that the priest may worthily celebrate.

Sursum corda. Preface and Tersanctus.

Prayer that the gifts, the bread and wine, may be blessed.

Oblation of them as a sacrifice in behalf of the Church, mention of departed saints, and request for their prayers.

Prayer that the service may be accepted and the elements become the body and blood of Christ.

Words of institution, Hoc est corpus meum. Consecration of cup.

Second dedication of elements which are called the bread and the cup.

Prayer that the reception of elements may be blessed.

Prayer for the dead.

Pater noster.

Wafer broken into three parts with words expressive of the Trinity.

Agnus Dei, &c. (twice) miserere nobis.

Agnus Dei, &c. da nobis pacem.

Mixture of bread and wine.

The Pax, a picture handed round to be kissed.

The Priest salutes the elements as the body of Christ and the blood of Christ. Prays that they may cleanse him from sin and keep him near to God. Receives the wafer with expressions of its blessedness and the cup with similar expressions. Expresses his thankfulness. The Anthem 'Communio,' Post Communion, Collects as before, Epistle, and Ite, Missa est.

The Priest prays that the sacrifice which he has offered may be acceptable to God despite the unworthiness of the offerer.

¶ The following brief summary of the Office of 1549, which differs much in arrangement from our present office, may be useful:

The Supper of the Lord, or the Holy Communion, commonly called the Mass.

The rubrics concerning ministration and exclusion of unworthy persons.

Lord's Prayer and Collect for Purity.

Introit.

'Lord, have mercy upon us,' &c.

Gloria in Excelsis.

'The Lord be with you,' and answer.

The Collects for the Day and for the King.

If Hesychius in Levit.,
Quoted in Bp. Cosin's Works. Vol V. p. 132.

The Epistle and Gospel.

The Nicene Creed.

The Exhortation, our Exhortation at the time of Communion, with the clause, warning profligate sinners not to draw nigh, inserted after sundry kinds of death.

Our first Exhortation.

The Offertory Sentences, to be sung during, or else one to be said by the minister before the collection.

Preparation of the elements, and mixture of water with the wine.

'The Lord be with you,' and answer.

'Lift up your hearts, &c.'

The Preface. 'Therefore with angels, &c.'

The Prayer of Consecration, commencing with a prayer for Christ's Church, which included the living and the dead; and containing an invocation of the Holy Ghost on the elements, the sign of the cross being retained, the prayer of oblation of the elements as a memorial, and of ourselves as a living sacrifice.

The Lord's Prayer.

'The peace of the Lord be always with you,' and the answer, 'And with thy spirit.'

A commemoration of the sacrifice of Christ as the Paschal Lamb.

'Ye that do truly and earnestly, &c.'

The General Confession. The Absolution.

The comfortable words.

'We do not presume, &c.'

The administration, the first clauses of our present order being used.

Communion anthems, 'O Lamb of God, that takest away, &c. have mercy upon us. Grant us thy peace.'

A selection of 22 sentences from the New Testament, one of which, called the Post-Communion, was to be said or sung every day. These sentences have no special bearing on the Holy Communion.

'The Lord be with you,' and answer.

'Let us pray. Almighty and everliving God, we heartily thank thee, &c.'

The Benediction.

'When the Holy Communion is celebrated on the work-day or in private houses, then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the exhortation beginning "Dearly beloved, &c."'

Collects. In 1549 the Collects for Rain and for Fair Weather were also printed here.

¶ The declaration concerning kneeling was added as a rubric by order of Council in 1552, was omitted in 1559, and restored in 1662, when the words "corporal presence of Christ's natural flesh and blood" were substituted for "real and essential presence there being of Christ's natural flesh and blood."

For a detailed account of the Scotch Communion Office of 1637 *and of the Communion Office of the American Church, see pp.* 162, 163.

OF PUBLIC BAPTISM OF INFANTS.

¶ The words "of infants" were added in 1662.

The rubric of 1549 commenced thus: "It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; at which time it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be. Wherefore the people," &c. This preface was omitted in 1662, the rubric commencing at once with the direction, "The people are to be admonished," and going on as in 1549, except that the words "English tongue" were replaced by "vulgar tongue," and that the concluding clause of 1549, "children ought at all times to be baptized, either at the church or else at home," which was altered in 1552 to "children may at all times be baptized at home," was restricted to the time of baptism. Hermann's *Consultation* bore the same witness concerning the early practice, and imposed a like restriction.

The second paragraph was inserted in 1662. The Sarum Manual enjoined that one man and one woman should be sponsors, except an approved custom permitted more, but under no circumstances allowed more than three. The Synod of Worcester, A.D. 1240, enjoined that each male should have two male sponsors at least and one female, and each female two female sponsors and one male. Tertullian, A.D. 192, speaks of the promises made by the sponsors in baptism. "Anciently no more than one sponsor was required, and that was a man for a man and a woman for a woman."—BINGHAM.

The third paragraph is substantially as in 1549, except that the people were to assemble at the church-door. The change of the place of assembly from the church-door to the font was made in 1552. The last sentence, containing the direction that the font should be filled with pure water at each time of baptism, was added in 1662.

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

"WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that "the Communicants should receive the same kneeling; (which order is well meant, for a "signification of our humble and grateful acknowledgement of the benefits of Christ therein "given to all worthy Receivers, and for the avoiding of such profanation and disorder in the "holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any per-"sons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued "and depraved; It is hereby declared, That thereby no Adoration is intended, or ought to be done, "either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal "presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain "still in their very natural substances, and therefore may not be adored; (for that were "Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our "Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural "Body to be at one time in more places than one."

THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ The question, "Hath this child been already baptized or no?" was part of the rubric till 1662. A like question was enjoined in the Sarum Manual.

¶ This first exhortation is as in 1549. It is similar to the earlier part of the exhortation in Hermann's *Consult.* "The office of holy baptism, according to the English ritual, may be divided into three parts: first, the introduction, . . . extending from the beginning to the prayer which follows the exhortation after the Gospel; secondly, the preparatory office, including the renunciations and professions; and, thirdly, the action of the holy sacrament, and the conclusion."—PALMER.

In ancient times candidates for baptism were received into the class of catechumens some time before they were actually baptized. This reception was accompanied by various rites, such as signing with the cross, the imposition of hands, exorcisms, and the giving of salt. At the time when our offices were reformed this making the infant a catechumen was immediately followed by its baptism. This is the modern custom of the Roman and Greek Churches. The introduction corresponds to the "Ordo ad catechumenum faciendum" of the Sarum Manual.

¶ This prayer is substantially as in 1552, which differed from the prayer of 1549 in the following particulars. The prayer of 1549 asserted the destruction "by floods of water (of) the whole world for sin, except eight persons," and the drowning "in the Red Sea (of) wicked King Pharaoh, with all his army;" and prayed "that by this wholesome laver of regeneration whatsoever sin is in them may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing." The form of 1549 was almost identical with that in Hermann's *Consult.*, which derived it from Luther's form. The office of 1549 thus continues:

"Here shall the priest ask what shall be the name of the child; and when the godfathers and godmothers have told the name, then shall he make a cross upon the child's forehead and breast, saying,

"*N.* Receive the sign of the holy cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen."

This giving of the sign of the cross was taken from the old Office.

¶ The prayer "Almighty and immortal God" as in 1549. It is a faithful translation from a prayer in the Sarum Office for making a catechumen, where it followed the first and preceded the second "Adjuration." An "adjuration or exorcism" followed it in the office of 1549, made up of the various adjurations in the Sarum Office for making a catechumen. The Greek Church still preserves the exorcism. The prayer in the Sarum Office is ordered to be said for a male child only. It is found in manuscripts older than A. D. 900. There is a very similar prayer in Hermann's *Consult.*

¶ The direction to the people to stand up at the reading of the Gospel was inserted in 1662. The Gospel as in 1549. The same Gospel was appointed in Hermann's *Consult.* The Sarum Office for making a catechumen had for Gospel St Matthew's record of the same incident. The custom of reading this portion of St Matthew's Gospel dates from A. D. 1100 at least.

¶ As in 1552. This "brief exhortation" was in part taken from Hermann's *Consult.* The form of 1549 differed from that of 1552 only in the conclusion, which was, "Let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself hath taught us. And in declaration of our faith, let us also recite the articles contained in our Creed." The saying of the Lord's Prayer and the recital of the Creed after the Gospel were enjoined in the Sarum Office.

¶ The prayer following the "brief exhortation" is as in 1549. It was taken from Hermann's *Consult.* Here in 1549 was concluded the "introductory office," which was gone through at the church-door. Then followed the ceremony of introducing the children into the church, with the words, "The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen." The formula of introduction, which concluded the Sarum Office for making a catechumen, was: "Enter into the temple of God; that thou mayest have eternal life, and mayest live for ever."

¶ This address is as in 1549, except that in 1662 the words "to lay his hands upon them, to bless them" were omitted, the word "forsake" was changed to "renounce," and the clause "until he come of age to take it upon himself" inserted. The address of 1549 seems to have been adapted from Hermann's *Consult.*

¶ In the rubric of 1549 the priest was to "demand of the child. . . . these questions following: first naming the child, and saying, *N.* dost thou" . . . The demands were put separately, the renunciations being three and the professions three. They were taken from the Sarum Office. In 1552 the priest was to "de-

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most

mand of the godfathers and godmothers these questions: Dost thou forsake the devil," &c. as at present. In 1662 the rubric was omitted, the words "I demand therefore" were placed at the head of the demands, and the words "in the name of this child" were inserted. The word "forsake" then gave place to "renounce." In Hermann's *Consult.* the demands were addressed to the godfathers and parents. The renunciations here called for were required by the Church from candidates for baptism from the earliest ages. They are mentioned by Tertullian. In their position in the service, preceding the benediction of the water, our ritual agrees with that of Constantinople and Antioch. In the Sarum and other Western rituals they followed the "Benedictio Fontis."

The profession in 1549, as in the Sarum Office, was simply "I believe." When in 1552 the three professions were proposed together, the answer was changed to the present form. In the Eastern Church the professions follow immediately after the renunciations, the Nicene (Constantinopolitan) Creed being the one recited.

The question: "Wilt thou be baptized in this faith?" and the answer as in 1552. The Office of 1549 had, following the Sarum Office: "*M.* What dost thou desire? *A.* Baptism. *M.* Wilt thou be baptized? *A.* I will."

The question and promise of obedience were added in 1662. This promise is of great antiquity. It is mentioned by Justin Martyr, c. A.D. 150. The Greek Church has: "Dost thou accord with Christ? *A.* I do accord."

¶ The petitions, following the professions, were placed in their present position in 1552. They were taken from the form of consecration of the Font of 1549. They seem to have been derived from the "Contestatio Fontis" of the old Gallican Office.

¶ The prayer "Almighty, everliving God" is as in 1552, with the exception of the clause "Sanctify this water to the mystical washing away of sin," which was inserted in 1662: and as a consequence the word "therein," after "to be baptized," was substituted for "in this water." The consecration of the water, which was omitted in 1552, was thus restored. The prayer of 1552 was the concluding prayer in the form of consecration of the Font of 1549, omitting the words "prepared for the ministration of thy holy sacrament." This form of consecration of 1549 was to be used whenever the water in the Font was changed, which was to be once a month at the least. The not changing of the water at each baptism was in accordance with the Western practice. Our present practice accords with the Eastern.

¶ Trine immersion was ordered in the rubric of 1549, following the Sarum Office. In 1552 single immersion only was enjoined. The indulgence of affusion for weak children was granted in 1549 and continued in 1552. In 1662 dipping remained the rule, but the proviso was then added, "if they shall certify that the child may well endure it." Trine immersion or affusion was the ancient rule. Tertullian witnesses to it. Single immersion was first introduced in the Spanish Church in the 7th century, in opposition to the Arians, who contended that the three immersions supported their doctrine of a difference in essence of the Three Divine Persons. Trine immersion or affusion is the universal practice of the Eastern and Roman Churches at the present day. See Bingham, B. XI. c. XI. ss. 6—8.

¶ This formula of baptism has always been used throughout the Western Church. In the Eastern the formula now used is, "*N.*, the servant of God, is baptized in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

¶ Immediately after the actual baptism the Office of 1549 continued:

"Then the godfathers and godmothers shall take and lay their hands upon the child; and the Minister shall put upon him his white vesture, commonly called the chrism; and say,

"Take this white vesture for a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayst be partaker of the life everlasting. Amen.

"Then the Priest shall anoint the infant upon the head, saying,

"Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: he vouchsafe to anoint thee with the unction of his holy Spirit, and bring thee to the inheritance of everlasting life."

The form used in anointing was taken from the Sarum Manual. The form used in giving the chrism was expanded from the same source.

¶ The reception is as in 1552, when it was first inserted, except that the direction to make the "cross upon the child's forehead" was prefixed as a rubric. The address, "Seeing now," &c. with the Lord's Prayer and the thanksgiving fol-

precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N I baptize thee In the Name of the Father, N. and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

N I baptize thee In the Name of the Father, N. and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

lowing it, was also added in 1552. In 1662 the words "thy holy congregation" in the thanksgiving were replaced by "thy holy Church." The form of reception was evidently derived from the form used at the giving of the cross in 1549, quoted above. "The conclusion of the Office of Baptism resembles that described in the Apostolical Constitutions, where the newly baptized are directed to repeat the Lord's prayer and another concluding prayer. An order also, somewhat similar to ours, is observable in the monuments of the ancient Gallican Church."—PALMER.

¶ The exhortation, "Forasmuch as," comes down from 1549 with a very few verbal alterations. In the Sarum Office the godfathers and godmothers were charged to have the child taught the *Paternoster*, *Ave Maria*, and *Credo*. The concluding address, "Ye are to take care," was inserted in its present form in 1662. The substance of it was previously given in a rubric, appended to the exhortation.

OF PRIVATE BAPTISM.

¶ The title of this Office in 1549 was "of them that be baptized in private houses in time of necessity." In 1604 the words "that be" were replaced by "that are to be," and the clause, "by the minister of the parish or any other lawful minister that can be procured," was added. The present title was prefixed in 1662.

The first rubric of 1549, which remained unaltered till 1662, was "The pastors and curates shall oft admonish the people, that they defer not the baptism of infants any longer than the Sunday, or other Holy-day next after the child be born, unless upon a great and reasonable cause declared to the curate, and by him approved."

The second rubric is as in 1604, except that the words, "And when great need," of that rubric gave place to the words, "But when need," in 1662. The rubric of 1549, "And also they shall warn them, that without great cause and necessity, they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister on this fashion," remained unchanged till 1604.

The third rubric dates from 1662. The rubric of 1604, which it displaced, was "First, let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then the child being named by some one that is present, the said lawful minister shall dip it in water, or pour water upon it, saying these words." The rubric of 1549, which remained unaltered till 1604, was, "First let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words."

¶ The formula of baptism is as in 1549.

The thanksgiving was first added in 1662. *See Office of Public Baptism.*

¶ The rubric of 1549, which began like the present, "And let them not doubt," continued, "to the intent the priest may examine and try, whether the child be lawfully baptized or no. And if those that bring any child to the church do answer that he is already baptized; then shall the priest examine them further." This was altered in 1604. The form of 1604 was modified in 1662 by inserting after the words "by him privately before used," "In which case he shall say, I certify you," &c.

The present form of the questions respecting the alleged baptism dates from 1604. It was based on the form of 1549. In 1604 there was a question, last of all, "Whether think you the child to be lawfully and perfectly baptized," and in 1549 another still, the third, "Whether they called upon God for grace and succour in that necessity." The questions of 1604 implied that the thinking the child to be lawfully and perfectly baptized was essential to the sacrament.

¶ The certificate is as in 1549, except that the words "ye have done well" were altered in 1604 to "all is well done;" and that the words "made the child of God and heir of everlasting life" were altered in 1552 to "received into the number. . . .life," as they now stand.

¶ The gospel and exhortation following it are as in 1549, except that the exhortation concluded, as in the introductory part of

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

ICERTIFY you, that according to the due and prescribed Order of the Church, *at such a time,* and *at such a place,* before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

ICERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that *he,* being born again, and being made an heir of everlasting salvation, through our Lord

the Office of Public Baptism, with the words "and in declaration of our faith, let us recite the articles contained in our Creed." This clause was not omitted till 1662.

After the Lord's prayer in 1549 there was a rubric, "Then shall they say the Creed." This was omitted in 1552, though the clause of the exhortation enjoining its recitation was retained till 1662.

¶ The prayer, "Almighty and everlasting God," is from the office of 1549, where it followed the putting on of the chrism after the Profession. It was retained in 1552 *after* the Profession, and was moved to its present place in 1662.

The variations in the renunciations and professions from those of 1549 are the same as in the office of Public Baptism. The professions were followed in 1549 by the putting on of the chrism, with the formula, given in the Office of Public Baptism, without any anointing.

The reception, the address, "Seeing now," and the prayer following it, were first added in 1662.

The address to the sponsors is almost verbally the same as in 1549. The chief alteration, which was made in 1662, was the substitution of "vulgar tongue" for "English tongue."

¶ The last rubric of 1549 was, "But if they which bring the infants to the church, do make an uncertain answer to the priest's questions, and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind (as oftentimes it chanceth); then let the priest baptize him in form above written, concerning Public Baptism, saving that at the dipping of the child in the Font he shall use this form of words." This rubric was altered in 1604 to the present form, with the single exception, that in 1662 the words "before appointed for Public Baptism of Infants," were substituted for "above written concerning Public Baptism."

¶ The rubric appended to the Office of Public Baptism respecting the salvation of baptized children was added in 1662. In 1549 there was a rubric prefixed to the Confirmation Office, which stated "that it is certain by God's word, that children, being baptized (if they depart out of this life in their infancy) are undoubtedly saved." This was altered in 1552 to "that children being baptized have all things necessary for their salvation; and be undoubtedly saved," and so remained till 1662. *The Institution of a Christian Man*, A.D. 1537, pronounced that "infants and children, dying in their infancy, shall undoubtedly be saved" (by the Sacrament of Baptism) "*or else not.*"

The Sarum Manual enjoined that each parish priest should often, on the Sunday, set forth to his parishioners the form of baptizing, in order that, if need be, they might know how to baptize infants. The English formula, which they were to be instructed to use, was "I cristene the *N.* in the name of the Fadir, and of the Sone, and of the Holy Gost. Amen;" sprinkling water on the child, or dipping it in the water thrice or once at least. If the child, thus baptized, survived, it was to be brought to the church, where the whole of the service, with the exception of the actual baptism, was to be gone through. If the answers of the layman, who baptized the child, were uncertain, the priest was to baptize the child conditionally by sprinkling or dipping with the formula, "If thou art baptized, I do not re-baptize thee: but if thou art not already baptized, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Sarum rubric permitted lay-baptism in cases of necessity only. The permission in Hermann's *Consult.* was guarded by a like restriction. The Judicial Committee of Privy Council ruled in Escott *v.* Martin, that, in the Church of England, lay-baptism, though not encouraged, is not disallowed.

A child is born in Parish *A*, privately baptized in Parish *B*, and forthwith removed to the usual abode of its parents in Parish *C*. Qu.? If the child live, in which Parish should "it be brought into the Church"? The opinion of the Editor is that, if the child were baptized by the Minister of the Parish *A*, "it should be brought into the Church" of *A*; if it were baptized by "any other lawful Minister," then it may "be brought into the Church" of *A* or *B*. The Editor does not see any reason why the child should "be brought into the Church" of *C*.

The reference to the Canon, for the true explication of the use of the sign of the cross in baptism, was added in 1662.

Jesus Christ, may continue thy servant, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as this Child hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ This Office for the administration of adult baptism was added in 1662. The composition of it is attributed to Dr George Griffith, Bp of St Asaph. The want of such an Office was much felt at the Restoration, many children having been left unbaptized during the Rebellion.

Justin Martyr, c. A. D. 150, witnesses that fasting was a discipline practised before baptism by the converts of his time.

The Sarum Office has the following rubric: "If the person to be baptized cannot speak, either because he is an infant or dumb or sick or otherwise unable, then his sponsors shall answer, in his stead, all the questions put at baptism. But, if he can speak, then he shall answer for himself every question, except the question of his name alone, which the sponsors shall always answer."

¶ The following is the complete form of 1549 for the Consecration of the Font:

"The water in the Font shall be changed every month once at the least; and afore any child be baptized in the water so changed, the priest shall say at the Font these prayers following.

"O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the holy Ghost came down in likeness of a dove; Send down, we beseech thee, the same thy holy Spirit to assist us, and to be present at this our invocation of thy holy name. Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

"O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

"Grant that all carnal affections may die in them: and that all things belonging to the Spirit may live and grow in them. Amen.

"Grant to all them which at this fountain forsake the devil and all his works: that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.

"Whosoever shall confess thee, O Lord: recognise him also in thy kingdom. Amen.

"Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen.

"Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen.

"Grant that all they which for thy sake in this life do deny and forsake themselves; may win and purchase thee, (O Lord) which art everlasting treasure. Amen.

"Grant that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

"The Lord be with you.

"*A.* And with thy spirit.

"Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, the Son, and the holy Ghost; Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive the fulness of thy grace, and ever remain in the number of thy faithful, and elect children, through Jesus Christ our Lord."

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons,* that *they,* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John,* in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore,

¶ The Office of Baptism, now used in the Greek Church, is as follows.

Before actual baptism the catechumen is brought to the priest, who unrobes him, leaving him clad in a single garment alone, breathes thrice into his face, and crosses him thrice on the forehead and breast; then lays his hand upon his head and prays that the catechumen may overcome the world, the flesh, and the devil; and, walking in God's commandments, be a faithful member of the Church of Christ. He then exorcises the devil, prays again in the catechumen's behalf, once more emphatically beseeches that the evil spirit may be subdued and crushed, breathing on the catechumen's mouth, forehead, and breast. He then turns him towards the West and asks, "Dost thou renounce Satan? and all his works? and all his angels? and all his service? and all his pomps?" The catechumen, or his sponsor in case of a barbarian or child, replies, "I renounce them." This is done thrice. Then the priest says thrice, "Didst thou renounce Satan?" The catechumen answers each time, "I did renounce him." The priest upon this says, "Blow upon and spit upon him." He then turns the catechumen to the East and asks, "Dost thou accord with Christ? *A.* I do accord." Thrice. "*Pr.* Didst thou accord? *A.* I did accord. *Pr.* Dost thou believe? *A.* I believe him as King and God." The catechumen repeats the Nicene Creed, re-affirms his accord with Christ, and adds, "I worship Father, Son, and Holy Ghost, a consubstantial, indivisible Trinity." The priest rejoins, "Blessed be God, who will have all men to be saved and to come to the knowledge of the truth, now, always, and for ever. Amen." The priest concludes this part of the service with a prayer for grace.

The next part of the service begins with the priest pronouncing the words, "Blessed be the kingdom of the Father, the Son, and the Holy Ghost, now, always, and for ever. Amen."

The deacon recites the short Litany, commencing with the peace suffrages. Into it are introduced the following petitions:

"For the sanctification of this water by the power, the energy, and ingress of the Holy Ghost, let us beseech the Lord.

"That the grace of redemption, the blessing of the Jordan, may be sent down upon it, let us beseech the Lord.

"That the cleansing energy of the incomprehensible Trinity may hover over these waters, let us beseech the Lord.

"That we may be enlightened with the light of knowledge and godliness by the ingress of the Holy Ghost, let us beseech the Lord.

"That this water may be an averter of every snare of enemies, visible or invisible, let us beseech the Lord.

"That he, who is now to be baptized in it, may become worthy of the eternal kingdom, let us beseech the Lord.

"For him who approaches this holy illumination and his salvation, let us beseech the Lord.

"That he may prove himself a son of light and an inheritor of everlasting joys, let us beseech the Lord.

"That he may be grafted into Christ and be a partaker of the death and resurrection of Christ our God, let us beseech the Lord.

"That his robe of baptism and earnest of the Spirit may be preserved spotless and unblemished in the terrible day of Christ our God, let us beseech the Lord.

"That this water may be to him a laver of regeneration for the remission of sins and a robe of immortality, let us beseech the Lord."

A secret prayer is offered by the priest, that God will pardon his unworthiness and accept his service.

He then prays for the consecration of the water by the descent of the Holy Ghost, and consecrates it by making the sign of the cross upon it and breathing upon it thrice.

The following portion of the prayer may be compared with our own form:

"Manifest thyself, O Lord, in this water, and grant that he, who is now to be baptized therein, may be transformed by putting off the old man which is corrupt according to the deceitful lusts, and putting on the new man which is renewed after the image of him that created him; that, as he is made conformable to the likeness of the death of our Lord in baptism, so he may be a partaker of his resurrection; and that, having kept the gift of thy Holy Spirit and increased the deposit of his grace, he may receive the crown of his heavenly calling, and be numbered with the firstborn who are written in heaven by our God and Lord Jesus Christ."

Oil is consecrated, and before baptism the body is anointed in its various parts, with a prayer for each act of unction.

When this is over the priest holds the catechumen upright, looking towards the East, and baptizes him in this form:

"*N.* The servant of God is baptized: in the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost

but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons* that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy

Amen; now, always, and for ever and ever. Amen." At each clause the priest dips him into the water.

He then commences the psalm, "Blessed are they whose iniquities are forgiven," &c. the people following him.

The newly baptized is vested.

The priest gives thanks for the regeneration and prays, "Keep him in thy holiness, strengthen him in the true faith, save him from the evil one and all his devices, and preserve his soul with thy saving fear in purity and righteousness, that so, pleasing thee in every deed and word, he may be a son and inheritor of thy heavenly kingdom."

The priest anoints the baptized with the holy chrism, saying, "The seal of the Holy Ghost. Amen."

With the presenter of the child for baptism and the child he makes a circuit, and the verse is sung, "Ye who are baptized unto Christ have put on Christ. Alleluia."

The prelude, or introit (προκείμενον), "The Lord is my light and my Saviour; the Lord is the shield of my life." The Epistle, Rom. vi. 3—11. The Gospel, Matt. xxviii. 16—20. A Litany and benediction conclude the service.

At the end of seven days the child is brought again to the church. The priest prays that the grace, given in baptism, may be confirmed in him. He says, "Peace to all. Bow we our heads to the Lord.

"He, who has put upon himself thee Christ our God, has bowed with us to thee his head; grant that he may continue an unflinching adversary against those who vainly war against him and us; and by the crown of thy immortal conquest enable us to be victorious unto the end. For it is thine to pity and save with thy eternal Father, and thy all-holy, good, life-giving, Spirit, now, always, and for ever and ever. Amen."

He uncovers the child, and sprinkles it with water, saying, "Thou wast justified, wast enlightened," &c. He sponges the child and concludes, "Thou wast baptized, thou wast enlightened, thou wast anointed, wast washed, in the name of the Father, the Son, and the Holy Ghost, now, always, and for ever and ever. Amen."

servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requires.*

¶ Before the revision of 1662 the Catechism was prefixed to the Order of Confirmation. After the title, "Confirmation, wherein is contained a Catechism for children," followed the rubrics, which remained with a few minor verbal alterations till 1662.

"To the end that confirmation may be ministered to the more edifying of such as shall receive it (according to St Paul's doctrine, who teacheth that all things should be done in the Church, to the edification of the same), it is thought good that none hereafter should be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments. And can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

"First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confess the same; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

"Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands, and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin.

"Thirdly, for that it is agreeable with the usage of the Church, in times past, whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

"And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by God's word, that children, being baptized (if they depart out of this life in their infancy) are undoubtedly saved."

In 1604 the title was altered to "The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following."

¶ On the insertion of a Catechism in the Prayer-book Mr Procter remarks:

"The insertion in the Prayer-book of such an authorized exposition of the elements of the Christian faith and practice belongs to the Reformation. English versions and expositions of the Lord's Prayer and Creed had existed in early times. But immediately before the Reformation, it appears that these elements were by no means generally known. The origin of our rubrics about catechizing may be referred to the Injunctions issued in 1536 and 1538, which ordered the curates to teach the people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and holy-days, and to make all persons recite them when they came to confession. And when the great hindrance to reformation was removed by the death of Henry, the instruction of the young and the ignorant was among the first particulars to which the advisers of Edward directed their efforts, in the Injunctions of 1547: and as soon as a book of service was prepared, a Catechism was placed in it, that the exposition of these Christian elements might not depend on the care or ability of the curates."

There is inserted in the Confirmation Office of Hermann's *Consult.* a catechism, according to which the parish priests "shall diligently prepare the children, whom they purpose to offer to confirmation, to make their confession of faith and profession of christen communion and obedience decently and semely." This Catechism begins thus:

"*Demaunde.* Dost thou profess thyself to be a christian? *Answer.* I professe. *D.* What is to be a christian? *A.* To bee borne agayne in Christ, and to have remission of sinnes, and participation of everlastyng lyfe through him. *D.* Whereby trustest thou, that these thyngs be geven the? *A.* Because I am baptized in the name of the father, the sonne, and the holye gost. *D.* What believest thou of God the father, the sonne, and the holy gost? *A.* The same that the articles of our Crede do comprehend? *D.* Rehearse them. *A.* I do beleve in God," &c. It does not appear that any part of our Catechism was taken from Hermann's. The following question and answer in it resemble ours more than the

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

others, "*D.* Doeth that please the then, and doest thou allowe it, and wilt thou continue in the same, that thy godfathers promysed and professed in thy name at holy baptisme, when in thy steede they renounced Satan, and the world, and bound the to Christe and to this congregation that thou shouldest be thorowelie obedient to the Gospel? *A.* I allowe these things, and by the healpe of oure Lord Jesus Christe, I wil continue in the same unto thende."

The preface to the Commandments was added in 1552, when the Commandments were first given at full length. In 1549 they were given thus:

"I. Thou shalt have none other gods but me.

"II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them nor worship them.

"III. Thou shalt not take the name of the Lord thy God in vain.

"IV. Remember that thou keep holy the Sabbath-day.

"V. Honour thy father and thy mother.

"VI. Thou shalt do no murder.

"VII. Thou shalt not commit adultery.

"VIII. Thou shalt not steal.

"IX. Thou shalt not bear false witness against thy neighbour.

"X. Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

In the "duty towards my neighbour" the Catechism of 1549 had, "To honour and obey the king, and his ministers." This gave place in 1662 to the present wording.

The Catechism of 1549 concluded with the paraphrase of the Lord's Prayer. So far it is now nearly as it was first put forth. In 1604 the explanation of the sacraments was added. The composition of this explanation is attributed to Bp Overall, who was then Dean of St Paul's and Prolocutor of Convocation. This explanation was revised in 1662, when the present questions and answers displaced the following: "*Q.* What is the outward visible sign or form in baptism? *A.* Water; wherein the person baptized is dipped, or sprinkled with it, In the name, &c. *Q.* Why then are infants baptized, when by reason of their tender age they cannot perform them? *A.* Yes; they do perform them by their sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform."

¶ At the end of the Confirmation Office of 1549 were the following rubrics:

"The curate of every parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy-day, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and, as he shall think convenient, in some part of this Catechism.

"And all fathers, mothers, masters and dames, shall cause their children, servants, and prentices (which are not yet confirmed) to come to the church at the day appointed, and obediently hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn."

The former of these was altered in 1552 to "The curate of every parish, or some other at his appointment, shall diligently, upon Sundays and holy-days, half an hour before evensong," &c. This was altered to the present form in 1662.

In the latter rubric the parenthetical clause, "which are not yet confirmed," gave place in 1552 to "which have not learned their Catechism."

The rubric, "So soon as children," was till 1662, "So soon as the children can say in their mother-tongue the Articles of the Faith, the Lord's Prayer, the Ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be his godfather, or godmother, that every child may have a witness of his confirmation."

Also at the end of the Confirmation Office of 1549 was this rubric, which remained unchanged in wording and position till 1662:

"And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their confirmation, then shall the curate of every parish either bring, or send in writing, the names of all those children of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments, and also how many of them can answer to the other questions contained in this Catechism."

The last rubric was, till 1662, "And the Bishop shall confirm them on this wise."

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

¶ In the Prayer-book of 1549 this Office is headed, "Confirmation, wherein is contained a Catechism for children." In 1604 this heading was altered to "The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following." The Office itself was styled in 1549 "Confirmation." To this was added in 1604 "or laying on of hands." The further addition was made in 1662.

The rubric, "Upon the day appointed," was prefixed in 1662.

¶ The address to the candidates, with their answer, was added in 1662.

¶ The first and second versicles and responses are as in 1549, when the Office opened with them, following the Sarum Office. The third of 1549 was, as in the Sarum Office, "*B.* The Lord be with you. *A.* And with thy spirit."

The prayer, "Almighty and everliving God," as in 1549, except that the phrase, "Send down from heaven, we beseech thee (O Lord), upon them thy holy Ghost the Comforter with the manifold," was, in 1552, altered to "strengthen them we beseech thee (O Lord), with the holy Ghost the Comforter, and daily increase in them thy manifold." The prayer of 1549 was an exact translation of the first prayer in the Sarum Office. This prayer is found in the Sacramentary of Gelasius, A.D. 494, but is probably much more ancient.

¶ This prayer concluded, the Office of 1549 continued:

"Sign them (O Lord) and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength (*sic*) them with the inward unction of thy holy Ghost, mercifully unto everlasting life. Amen.

"Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,

"*N.* I sign thee with the sign of the cross, and lay my hand upon thee, In the name of the Father, and of the Son, and of the holy Ghost. Amen.

"And thus shall he do to every child, one after another; And when he hath laid his hand upon every child, then shall he say,

"The peace of the Lord abide with you.

"*A.* And with thy spirit."

This part of the Office of 1549 was like the Sarum Office, except that the use of chrism, there enjoined, was abandoned, and the imposition of hands was introduced. In 1552 this gave place to

"Then the Bishop shall lay his hand upon every child severally, saying,

"Defend, O Lord, this child," &c.

as at present. In 1662 the words "this thy child (or *this thy servant*)" were substituted for "this child." The versicle and response and the Lord's Prayer were then added.

¶ The prayer, "Almighty and everliving God, who makest," is almost word for word as in 1549. It seems to have been suggested by the Collect, which preceded the laying on of hands, in Hermann's Office.

The prayer, "O Almighty Lord," was added in 1662.

¶ The benediction is as in 1549, and as in the Sarum Office.

¶ The final rubric is from the Office of 1549, with the addition of the words, "or be ready and desirous to be confirmed." The rule prescribed in the Sarum Manual was that no one should be admitted to communicate, save when dying, except he had been confirmed or had been reasonably hindered from receiving confirmation.

¶ In the primitive Church confirmation was administered as soon as possible after baptism, even in the case of infants. Indeed S. Gregory Nazianzen declares, that as every age is fit for receiving baptism, so every age is fit for receiving confirmation. In the Western Church, however, the custom of deferring the rite till the candidate has passed the period of infancy is now established universally. In the Greek Church Confirmation is still administered by the priest immediately after baptism. The mode of administering the rite has been described already in the account of the Greek Office of Baptism.

¶ Chrism is a mixture of oil and balm, blessed by the bishop. In the English Church, as in the rest of the Western Church, before 1549, the priest made with it the sign of the cross on the crown of the infant's head immediately after baptizing it, and the Bishop in confirmation made with it the sign of the cross on the child's forehead. In the Greek Church, where the confirmation follows the baptism, there is but one anointing with the chrism.

Chrism was used to signify the grace of the Holy Ghost. In the time of Tertullian, A.D. 192, its use was evidently well established. The English Church laid it aside in 1549, influenced, probably, by the example of Archbishop Hermann.

THE ORDER OF

CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ Then shall the Bishop say,

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,

I do.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayers.
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,

The Lord be with you.
Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

OALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

¶ The title of the Office is as in 1549.

The rubric of 1549 was, "First the Banns must be asked three several Sundays or holy-days, in the service time, the people being present, after the accustomed manner." This was altered in 1662 to "First the Banns of all that are to be married together must be published in the Church three several Sundays, or holy-days, in the time of divine service, immediately before the sentences for the offertory; the curate saying after the accustomed manner." The present rubric is in accordance with 4 Geo. IV. c. 76. The Sarum Office directed that the Banns (Bannum = proclamation) should be asked on three solemn days separated from each other by one common day at least, openly during mass, when the greater part of the people were present.

¶ The form for the publication of Banns was first given in 1662. The rubric following it is as in 1549, and is in accordance with the rule laid down in the Sarum Manual.

¶ The next rubric is as in 1549, except that the words "and time" were inserted in 1662, and the clause was then added, "and there standing together, the man on the right hand, and the woman on the left," from the Sarum Office. The address is almost word for word as in 1549. The beginning and ending of it were taken from the Sarum Office; the rest was probably suggested by the address in Hermann's *Consult.*

¶ The admonition, "I require and charge you both," &c. as in 1549. There is a similar admonition in the Sarum Office. The York Manual has an English form very like our own. The rubric, which follows the admonition, is, as in 1549, somewhat expanded from the Sarum rubric.

¶ The question, "Wilt thou," &c. as in 1549, taken from the Sarum Office. The part of the service, commencing with this question and ending with the blessing after the giving of the ring, was called the espousals.

¶ The question, "Who giveth this woman," &c. as in 1549. The York Manual had "Who gyves me this wyfe." The rubric, "Then shall they give their troth to each other in this manner," was added in 1662. The rubric, "The minister," &c. was, till 1662, "And the minister, receiving the woman at her father's or friend's hands, shall cause the man to take the woman by the right-hand, and so either to give their troth to other, the man first saying."

¶ The form for plighting the troth is as in 1549, except that "depart" was altered to "do part" in 1662. The form of 1549 was taken from the Sarum Office, save that for "if holy chyrche it woll ordeyne" was substituted "according to God's holy ordinance."

¶ In the Office of 1549, as in the Sarum Office, the man was to give "a ring and other tokens of spousage, as gold or silver." In 1552 all mention of gifts besides the ring was omitted, and the words were added, "with the accustomed duty to the priest and clerk." In 1662 the words, "holding the ring there," were inserted. The form of 1549 had, "With this ring I thee wed, this gold and silver I thee give," &c. The rubric and form of 1549 were taken from the Sarum Office.

¶ The rubric, "Then the man, leaving the ring upon the fourth finger of the woman's left-hand," &c. as in 1549. The words, "they shall both kneel down," were added in 1662. The Sarum Office ordered that the bridegroom should put the ring on the woman's thumb, saying, "*In nomine Patris*;" then on the second finger (the forefinger), saying, "*et Filii*;" then on the third finger, saying, "*et Spiritus Sancti*;" then on the fourth finger, saying, "*Amen*;" and there leave the ring: because there is a vein going thence to the heart, and by the resonance of silver is signified the inner love which should be always fresh between them.

The prayer, "O eternal God," &c. seems to have been compiled from two prayers in the Sarum Office, which were offered at the blessing of the ring. In 1552 a parenthetical clause "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)," between "Rebecca" and "lived faithfully" was omitted.

¶ The joining of the hands and the announcement of the union are as in 1549. The benediction as in 1552. The Office of 1549 had, following the Sarum, "God the Father bless you. ✠ God the Son keep you. God the holy Ghost lighten your understanding. The Lord mercifully...., that you may have remission of your sins in this life, and in the world to come life everlasting."

¶ In the Greek Church, at the espousals, the bridegroom and bride are brought after the Liturgy to the doors of the sanctuary. A gold and a silver ring are laid on the holy table: the gold for the man, the silver for the woman. The priest crosses them thrice with these rings, gives them lighted tapers, and blesses God.

The deacon says a Litany with special suffrages.

The priest prays,

"O eternal God, who bringest into one

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cause, or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

¶ If no impediment be alleged, then shall the Curate say unto the Man,

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,

I will.

¶ Then shall the Priest say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their troth to each other in this manner.

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

things that are divided, and renderest the bond of their covenant unbroken; thou, who didst bless Isaac and Rebecca and didst make them heirs of thy promise; do thou bless these thy servants, and guide them in every good work. For thou art merciful," &c.

He prays that the espousals may be blessed.

He gives the gold ring to the man, saying to him, "*N.* The servant of God, espouses *M.* the handmaid of God, in the name of the Father, and of the Son, and of the Holy Ghost, now, always, and for ever and ever. Amen."

He gives the silver ring to the woman, saying to her, "*M.* the handmaid of God, espouses *N.*" &c.

After this has been thrice repeated the rings are changed by the bridesmaid and groomsman.

The priest then offers a prayer for their happiness and cites Scriptural examples of the value attached to the symbol of the ring. A Litany and dismissal end the espousals.

¶ The rubric at the commencement of the second part of the service is as in 1552. The direction in 1549 was, "Then shall they go into the quire," &c.; in the Sarum Office, "to the altar step." The Psalms as in 1549. The Sarum Office used the former. The latter was probably added to be used when the woman was past child-bearing.

¶ The lesser Litany, the Lord's Prayer, and the versicles and responses, as in 1549 and as in the Sarum Office. The rubric of 1549 had "altar," which was altered to "Lord's Table" in 1552.

The prayer, "O God of Abraham," &c. as in 1552. It only differs from the prayer of 1549, which was taken from the Sarum Office, in substituting "And as thou didst send thy blessing upon Abraham and Sara" for "And as thou didst send thy angel Raphael to Thobie and Sara, the daughter of Raguel." The original is found in a MS. of A.D. 1000. Martene, L. I. c. IX. art. v.

¶ The prayer, "O merciful Lord," &c. was altered in 1662 from the form of 1549. That form had "see their children's children unto the third and fourth generation," following the Sarum Use. This prayer occurs in the Sarum Office in the mass, which followed the marriage ceremony.

The prayer, "O God, who by thy mighty," &c. was altered in 1662 from the form of 1549 by the omission after the words, "obedient to her husband," of the words, "as Rachel, wise as Rebecca, faithful and obedient as Sara." The prayer of 1549 was slightly abbreviated from a prayer in the Sarum Office, which followed the consecration in the wedding mass. It is found in a MS. of A.D. 1100. Martene, *De Antiquis Ecclesiæ Ritibus*, L. I. c. IX. art. v.

¶ The final blessing is as in 1549 and as in the Sarum Office. It is found in the MS. mentioned in the last paragraph. In 1549 the blessing was given with the sign of the cross. This was omitted in 1552, when our present rubric was substituted for "Then shall the priest bless the man and the woman, saying."

¶ In 1549 followed the rubric, "Then shall be said, after the Gospel, a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or, if there be no sermon, the minister shall read this that followeth." In 1552 this was altered to "Then shall begin the Communion, and after the Gospel shall be said a sermon," &c. The present rubric dates from 1662; the exhortation from 1549.

¶ In the Greek Church the coronation of the bridegroom and bride, which is appointed to follow the espousals, begins with the 128th Psalm, sung by the priest, the people responding at the end of each verse, "Glory to thee, our God, glory to thee."

A Litany follows with special suffrages for the welfare, fruitfulness, and prosperity, temporal and eternal, of the married pair.

The priest makes a long prayer, citing instances of happy marriages, and praying that this may be like those. Another prayer follows, which, after detailing the institution of marriage, continues, "Do thou now, O Lord our God, send down thy heavenly grace upon these thy servants *N.* and *M.* and grant that this damsel may be in all things obedient to her husband, and that this thy servant may be the head of the wife, that so they may live according to thy will. Bless them, O Lord our God, as thou didst bless Abraham and Sarah. Bless them as thou didst bless Isaac and Rebecca... Grant them goodly offspring; that, having all sufficiency, they may abound in every good work, well-pleasing to thee; that they may see their children's children as young olive-branches round about their table: and that, having been pleasing in thy sight, they may shine as lights in heaven; through thee our Lord, to whom," &c.

Another prayer for harmonious intercourse and fruitfulness follows.

The priest takes two chaplets. Crowning the bridegroom, he says,

"*N.* the servant of God, arrays himself with *M.* the handmaid of God, in

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength,
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts: that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

the name of the Father, and of the Son, and of the Holy Ghost."

Crowning the bride, he says,

"*M.* the handmaid of God, arrays herself," &c.

This is done thrice. And he thrice blesses them, saying, "O Lord our God, crown them with honour and worship." The prelude, *προκείμενον*, follows: "Thou hast put crowns of precious stones upon their heads. They asked life of thee, and thou gavest it them."

The Epistle is Eph. v. 20—30.

"Alleluia. Do thou, Lord, guard and preserve them."

The Gospel is St John ii. 1—11.

The deacon recites a Litany introducing petitions for special persons.

The priest prays, "O Lord our God, who in thy lifegiving ministry didst vouchsafe to honour with thy presence the marriage at Cana in Galilee, do thou preserve in peace and concord thy servants, *N.* and *M.* whom thou hast permitted to be united in wedlock; render their marriage honourable; preserve their bed undefiled; vouchsafe that their intercourse may continue unstained; and grant them a prosperous old age, doing thy commandments with a perfect heart. For thou art our God, a God to pity and to save; and to thee we ascribe glory with," &c.

Versicles and responses are then sung.

The priest and people say the Lord's Prayer. A loving cup is brought, which the priest blesses and gives to the bride and bridegroom thrice. He makes them move round, while hymns are sung.

The priest then raises the bridegroom's chaplet, saying, "Be thou, O bridegroom, magnified as Abraham; be thou blessed as Isaac; be thou multiplied as Jacob; walking in peace and accomplishing in righteousness the commandments of God."

Raising the bride's chaplet, he says, "Be thou, O bride, magnified as Sarah; be thou gladdened as Rebecca; be thou multiplied as Rachel; rejoicing in thine own husband; keeping the commandments of the law; for so God hath willed."

Two more prayers and the dismissal follow.

After eight days the chaplets are laid aside, and the priest prays that the future life of the newly married may be prosperous.

¶ The rubric of 1549 was, "The new married persons, (the same day of their marriage) must receive the holy Communion." This rubric remained unaltered till 1662. In the Sarum Office the wedding Mass formed a part of the Marriage Service.

It is probable that the Christian Church, from the very earliest times, marked by some religious ceremony the marriage of her members. Tertullian, A.D. 192, writes, "How can we sufficiently set forth the happiness of that marriage, which the Church effects (*conciliat*), and the oblation confirms, and the benediction seals, and the angels report, and the Father ratifies." Tertull. *ad Uxor.* Lib. II. c. 8.

OF THE VISITATION OF THE SICK.

¶ The order respecting "notice" was first introduced in 1662. The rest of the rubric is as in 1549.

¶ The salutation as in 1549. It was taken from the Sarum Office. In that Office the priest, on his way to the sick man's house, was directed to say the seven penitential psalms with the anthem, "Remember not," &c. In 1549 the priest, on coming into the sick man's presence, was directed to say the 144th Psalm, with this anthem, "Remember not," &c.

The answer, "Spare us, good Lord," was added in 1662.

¶ The words, "Then the minister shall say, Let us pray," were prefixed in 1662. The prayer, "*Christ, have mercy upon us,*" was then put in italics indicating that it was to be said as a response. The last clause of the Lord's Prayer was then also added to the others, instead of being said as a response. The Kyries, Lord's Prayer, versicles and responses, were taken from the Sarum Office, and are as in 1549.

The prayer, "O Lord, look down," &c. as in 1549. It was taken from the Sarum Office.

The prayer, "Hear us, Almighty," &c. of 1549, after the words, "grieved with sickness," continued, "Visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant. And as thou preservedst Thobie and Sara by thy angel from danger, so restore unto this sick person his former health (if it be thy will), or else give him grace," &c. All but the concluding sentence of this prayer was taken from the Sarum Office. In 1552 the reference to Thobie and Sara was omitted, and in 1662 the prayer was expanded into its present form.

¶ The exhortation, "Dearly beloved," &c. as in 1549. The latter part of it was taken from the Sarum Office.

¶ The further exhortation, "Take therefore," &c. is almost word for word as in 1549. It remained unaltered till 1662, when the words, "good part," were substituted for "good worth," the verses of Scripture quoted were taken from the

¶ Then shall the Priest say,

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

authorised version, and the sentence following them, "These words, good brother, are God's words, and written in holy Scripture," was altered to "These words, good brother, are written in holy Scripture."

¶ The question concerning the Creed is as in 1549. In the Sarum Office the sick man was questioned in like manner concerning his faith. The answer was added in 1662. The Sarum Office had, "All this I stedfastly believe, as holy mother Church believes," &c.

¶ The rubric, "Then shall the minister examine," &c. is as in 1549, except that the words, "whether he repent him truly of his sins," were inserted in 1662. The rubric of 1549, concerning the moving to almsgiving, was, "The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality toward the poor." It was altered in 1662. Also in 1662 the words, "be moved to make a special confession of his sins," were substituted for "make a special confession;" and the words, "if he humbly and heartily desire it," were inserted after "absolve him." The rubric of 1549 concluded with the direction, "and the same form of absolution shall be used in all private confessions." This was omitted in 1552. In the Sarum Office the sick person was here moved to charity, hope, and confession.

The formula of absolution has come down unaltered from 1549. It seems to have been based on the form in the Sarum Office. That form is not so strong as ours, inasmuch as, according to it, the priest absolved the penitent from those sins which he had heartily repented of and confessed, and from all other sins which, if he had remembered, he would have freely confessed, and restored him to the sacraments of the Church.

¶ The Collect, "O most merciful God," &c. was taken in 1549 from the Sarum Office, in which it followed the absolution as with us. In 1662 the clause "strengthen him with thy blessed Spirit, and when thou art pleased to take him hence," was inserted. This prayer is found in the Sacramentary of Gelasius, A.D. 494. In a MS. cited by Martene (*De Antiquis Ecclesiæ Ritibus*, Vol. III. p. 582) of the year 800, it is placed in the Office of Extreme Unction.

¶ The Psalm is as in 1549. In the Sarum Manual this Psalm and the anthem following it commenced the Office of Extreme Unction.

The rubric, following the Psalm, was in 1549, "Adding this anthem." The anthem, which was literally translated from the Sarum Manual, then was, "O Saviour of the world, save us, which by thy cross and precious blood hast redeemed us, help us, we beseech thee, O God." In 1662 the anthem was altered to its present form.

¶ The blessing, "The Almighty Lord," &c. as in 1549.

The Sarum Office concludes with a second absolution, as follows.

"We absolve thee, *N*, in the stead of St Peter, prince of the apostles, to whom the Lord hath given the power of binding and loosing; and, so far as blame attaches to thee and forgiveness of sins to us, may the Almighty God be to thee life and salvation, and mercifully pardon thee all thy sins."

For the Greek form of absolution, *see* p. 223.

¶ After the blessing the Office of 1549 continued,

"If the sick person desire to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

"As with this visible oil thy body outwardly is anointed, so our heavenly Father, almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him: and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee; we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee: but that thou mayest have perfect victory and triumph against the devil, sin, and death through Christ our Lord; who by his death hath overcomed (*sic*) the prince of death; and with the Father and the holy Ghost, evermore liveth and reigneth, God world without end. Amen."

This was followed by the 13th Psalm.

¶ The final benediction of our present Office, "Unto God's gracious mercy," &c. was added in 1662. It is found as a benediction in an Easter mass of the old Gallican Missal, exactly as in Numbers vi. 24—26.

¶ The prayers, following the final benediction, were all added in 1662.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else if be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is sent unto you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ The Greeks employ exorcism in the case of sickness, regarding it in many instances as demoniacal possession. Forms by Basil and Chrysostom are given in the *Euchologion*. The following service is also used.

The Priest begins with a blessing. He says Pss. cxliii. xxiii. xxvii. lxiii. li. An Invocation of the Virgin with a Doxology to the Trinity follows.

To these is appended an office of supplication to our Lord, the Virgin, and the Saints. It consists mainly of short invocations to God for mercy with which *Theotokia* are largely mingled.

The first may serve as a specimen.

'O Lord my Creator and Redeemer, help of the faithful, hasten and save me from the present danger. Thy servant cries unto thee, O only compassionate one. Thou, who alone knowest our weakness, speedily rescue and save, O Saviour, thy servant from his present affliction and the oppressing enemy.'

Hymns and Doxologies are interspersed with these addresses.

A series of Prayers follows. The subjoined are two of them:

'O holy Father, healer of our souls and bodies, who has sent thy only-begotten Son our Lord Jesus Christ healing every disease and redeeming us from death, heal this thy servant from the weakness of soul and body that besets him by the grace of thy Christ, and quicken him as it shall seem expedient unto thee, that he may shew due thankfulness and honour unto thee in good works, through the intercession of the blessed mother of God, the ever Virgin Mary and all thy Saints. For thou art the fount of healing, to thee we ascribe glory, Father, Son, and Holy Spirit, now, always, and for ever and ever.

'O Lord our God, who curest by a word alone terrible and deeply-rooted diseases, who didst heal a fever of the mother-in-law of Peter; do thou, O Lord, now also heal this thy servant of the plague which afflicts him, thou who chastenest in compassion and healest in mercy, thou who canst remove all disease and weakness; raise him from a bed of sickness and a couch of suffering, laying upon him the balm of thy mercy; grant him perfect health and soundness. For thou art the healer of our souls and bodies, to thee we ascribe glory, Father, Son, and Holy Spirit, now, always, and for ever and ever. Amen.'

A Gospel from Mark v. 24—34 is read.

For a person at the point of death the form is as follows.

The priest pronounces a blessing, the Trisagion, the invocation of the Trinity, the Lord's Prayer, Kyrie eleëson twelve times, the Invitatory founded on Ps. xcv., Pss. lxx. cxliii. li.

Short supplications for help to God, mingled with *Theotokia*, follow.

A longer prayer is added, in which the dissolution of the body, which has suffered the corruption of sin, is treated as a mercy; and God is besought to render this dissolution easy, and to take the spirit to the place where the spirits tarry until the general resurrection.

The next prayer, headed 'For a soul under judgment,' is:

'O Lord, our God Almighty, who wouldest have all men to be saved and to come to the knowledge of the truth, who wouldest not the death of a sinner but that he should be converted and live, we beseech and entreat thee, release the soul of this thy servant, *N*, from all curse: for it is thou alone who releasest them that are fettered, that raisest up them that are broken down, thou the hope of the hopeless. Bid, O Lord, the soul of thy servant, *N*, depart in peace and rest in the everlasting mansions with all thy saints: through thy only-begotten Son, with whom and thy all holy life-giving Spirit, thou art blessed, now, always, and for ever. Amen.'

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter

OF THE COMMUNION OF THE SICK.

¶ The present rubric is nearly the same as in 1552. The changes, made in it in 1662, seem to have been made with the object of giving more encouragement to private communions. Thus we have "they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same," instead of "they shall have no cause in their sudden visitation to be unquiet for lack of the same;" and "a good number to receive the communion with the sick person," was displaced by "three, or two at the least." The Scotch Prayer-book had "a sufficient number, at least two or three."

The Prayer-book of 1549 had the following rubrics:

"And if the same day there be a celebration of the holy communion in the church, then shall the priest reserve (at the open communion) so much of the Sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any).

"And so soon as he conveniently may, after the open communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distributes the holy communion, the appointed *general confession* must be made in the name of the communicants, the curate adding the *absolution, with the comfortable sentences of Scripture* following in the open communion. And after the communion ended, the Collect,

"*Almighty and everliving God, we most heartily thank thee,*" &c.

"But if the day be not appointed for the open communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house (where he may reverently celebrate), with all things necessary for the same, and not being otherwise letted with the public service, or any other just impediment, he shall there celebrate the holy communion after such form and sort as hereafter is appointed."

The form of 1549 was,

Introit, Ps. cxvii. The lesser Litany, without repetition. The salutation. The Collect, Epistle, and Gospel, as at present. The service was then taken up immediately after the offertory, and continued "unto the end of the canon."

¶ The practice of reserving a portion of the Eucharist, consecrated in the Church, for absent members, was undoubtedly the most ancient. Justin Martyr, c. A. D. 150, speaks of it. Still private consecrations were allowed for the sick, and for prisoners in times of persecution. Cyprian, A. D. 250, gives directions concerning the latter case. See Bingham, l. xv. c. iv. 8—11. In allowing the reservation the Prayer-book of 1549 followed the practice of both the Eastern and Western Churches.

¶ The form of the present service dates from 1552.

¶ The first rubric, "After which," &c. was added in 1662.

¶ The next rubric is as in 1552, except the words, "and last of all to the sick person," which were added in 1662. In 1549 there was the rubric,

"And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house, then shall the curate (there) reserve so much of the Sacrament of the body and blood as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any), and shall immediately carry it, and minister it unto them."

¶ The rubric, "But if a man," &c. as in 1549. The same principle was enunciated in the Sarum Manual.

¶ The rubric, "When the sick person," &c. as in 1552. In 1549, in such a case, the priest was to commence the Visitation Office at "Remember not," &c. and continue to the Psalm, omitting the second part of the exhortation; and if the sick desired to be anointed, to use the appointed prayer without any Psalm.

¶ The last rubric was added in 1552.

OF THE BURIAL OF THE DEAD.

¶ The first rubric was prefixed in 1662. It has been ruled, in Titchmarsh *v.* Chapman, that baptism with water, in the name of the Father, Son, and Holy Ghost, is valid baptism, even when administered by a heretical layman.

¶ The second rubric is substantially as in 1549.

The burial service has undergone much change. In 1549 it was as follows:

"*The priest meeting the corpse at the church stile, shall say: Or else the priests and clerks shall sing, and so go either into the church, or towards the grave.*

"I am the resurrection, &c.

"I know that my Redeemer, &c.

"We brought nothing, &c.

things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE

COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, *&c.*]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, *&c.*] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

"*When they come at the grave, whiles the corpse is made ready to be laid into the earth, the priest shall say, or the priests and clerks shall sing,*

"Man that is born of a woman, &c.

"In the midst of life. . .fall from thee.

"*Then the priest, casting earth upon the corpse, shall say,*

"I commend thy soul to God the Father almighty, and thy body to the ground; earth to earth, . . . all things to himself.

"*Then shall be said or sung,*

"I heard a voice, &c.

"Let us pray.

"We commend into thy hands of mercy (most merciful Father) the soul of this our brother departed, *N.* And his body we commit to the earth; beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour; that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying: Come, ye blessed children of my Father; receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honor of Jesu Christ, our only Saviour, Mediator and Advocate. Amen.

"*This prayer shall also be added.*

"Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death, and all temptation: And, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us and we with them, fully receive thy promises, and be made perfect altogether; through the glorious resurrection of thy Son Jesus Christ our Lord.

"*These Psalms with other suffrages following, are to be said in the church, either before or after the burial of the corpse.*"

"Pss. cxvi. cxxxix. cxlvi.

"*Then shall follow the Lesson,* &c. 1 Cor. xv. 20 to end.

"*The Lesson ended, then shall the Priest say,*

"Lord, have mercy upon us, &c.

"Our Father, &c.

"*Priest.* Enter not (O Lord) into judgment with thy servant.

"*Answer.* For in thy sight no living creature shall be justified.

"*P.* From the gates of hell.

"Deliver their souls, O Lord.

"*P.* I believe to see the goodness of the Lord.

"*A.* In the land of the living.

"*P.* O Lord, graciously hear my prayer.

"*A.* And let my cry come unto thee.

"Let us pray.

"O Lord, with whom do live the spirits of them that be dead; and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words; Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen."

"*The celebration of the Holy Communion when there is a burial of the dead.*

"Psalm xlii.

"*Collect.* O merciful God, (as in the concluding Collect of the present office, but continuing,) and at the general resurrection in the last day, both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect saints, obtain eternal joy. Grant this, O Lord God, by the means of our advocate Jesus Christ; which, with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

"Ep. 1 Thess. iv. 13 to end. Gospel John vi. 37 to 40."

¶ The first change made in 1552 was in the committal to the grave. The present form was then substituted. The article "*the*" was introduced before "resurrection" in 1662.

In 1552 the Lesson was read after the committal of the body to the ground, and the portion of the Service following the Lesson was altered to its present form.

The final benediction was added in 1662. There were no Psalms in the office of 1552. Those in the present office were added in 1662. The Lesson was then placed after them.

THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Ps. xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Corinthians xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized

¶ Our present service bears but slight resemblance as a whole to the old offices connected with the burial of the dead. Still a few fragments of these offices are imbedded in it. "I am the resurrection," &c. was sung, in the Sarum Office, as an anthem at the grave after the corpse was covered with earth. "I know that my Redeemer," &c. formed a response and versicle in the *Vigiliæ mortuorum.* Part of the Lesson was read, for the Epistle, in the Mass for the Dead. "Man that is born of a woman," &c. was part of a Lesson in the *Vigiliæ mortuorum.* "In the midst of life," &c., and the two anthems following it were formed from an anthem, which was sung at Compline during a part of Lent. The form of committal to the grave of the Sarum Office was, "I commend thy soul to God the Father Almighty, earth to earth, ashes to ashes, dust to dust, in the name of the Father," &c. The anthem "I heard a voice," &c. was read, for the Epistle, in the daily Mass for the Dead. The lesser Litany, with the Lord's Prayer, was said in the Sarum Office both before and after the committal of the body to the grave. The suffrages, retained in 1549, followed in each case.

A prayer for the departed in the Sarum Office begins thus: "O God, with whom do live the spirits of the dead, and in whom the souls of the elect, after they have laid aside the burden of the flesh, enjoy full felicity," &c. The continuation in 1549 of the prayer corresponding to this was taken from another prayer in the Sarum Office. In 1552 this prayer was displaced by the prayer, "Almighty God, with whom do live. . . . . and to haste thy kingdom; that we, *with this our brother,* and all other departed in the true," &c. This special mention of the person departed was omitted in 1662.

¶ The Greeks have separate offices for Laics, for Monks, for Priests, and for Infants.

On the death of a laic the priest visits the house, says the Trisagion, the Holy Trinity, the Lord's Prayer, and certain *Troparia;* and prays for the repose of the soul of the departed. He adds the following prayer:

"O God of spirits and of all flesh, who hast trodden down death, hast subdued the devil, and hast given life to the world, do thou, O Lord, give rest to the soul of this thy servant, who has fallen asleep, in a place of light and verdure, in a place of refreshment, where sorrow, grief, and lamentation enter not; forgive him every sin of word, deed, or thought, in thy goodness and clemency; for there is no man who liveth and sinneth not. For thou alone art without sin. Thy righteousness is an everlasting righteousness, and thy word is truth; for thou art the resurrection, the life, and the refreshing of this thy servant who is fallen asleep, O Christ our God, to whom we ascribe glory with thy eternal Father and thy all-holy good and life-giving Spirit, now, always, and for ever and ever. Amen.

"Glory now," &c.

When the body is brought to the church Ps. xc. is sung.

This is followed by Ps. cxix. in its three divisions, between which prayer for the dead is offered.

The service after this mainly consists of short invocations having reference to death and to a future life. A very great number of these is used. Mingled with them are addresses to the Virgin for help, as if man's mortality was especially connected with the remembrance of Christ's birth.

The Beatitudes are introduced.

The Epistle is 1 Thess. iv. 13—17; the Gospel, John v. 24—30.

Each of the priests present approaches the body and says silently the prayer, "O God of spirits," &c. raising his voice at the end and adding, "Thou art the resurrection, the life, and the refreshing."

The relatives salute the dead.

Sentences reflecting on the frailty of life and the lessons taught by death are read. Invocations of the Virgin again follow.

The body is borne to the grave with the hymns to the Trinity, the Lord's Prayer, &c. as in going to the church.

The priest takes dust in the shovel and sprinkles it crosswise on the body, saying, "The earth is the Lord's and the fulness thereof, the world and all that dwell therein."

He throws wax or ashes from his censer upon the body. The grave is closed, and, with some of the short hymns, as at the commencement, and the blessing, the service is ended.

The service for monks very much resembles that for laics. The concluding *Troparion,* when dust is thrown upon the body, is worthy of note:

"O yawning earth, receive him who was formed of thee at first, and returns now to thee his mother. The Creator hath taken that which was in his likeness, do thou receive the body that belonged to thee."

The Office for the Burial of Priests, though longer, is of the same character

for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

as the other Offices of Burial. In it Pss. xxiii. xxiv. li. are used in addition to those of the other Offices. Rom. v. 12—21, John v. 17—24, 1 Cor. xv. 1—11, John vi. 35—39, Rom. vi. 9—11, John vi. 40—44, Rom. xiv. 6—9, John vi. 48—54, are appointed as additional Epistles and Gospels.

In the Office for the Burial of Infants we have special allusions to the age of the dead, but the structure of the service is the same.

OF THE CHURCHING OF WOMEN.

¶ This Office was styled in 1549, as in the Sarum Manual, "The Order of the Purification of Women." In 1552 the present title was prefixed.

¶ The rubric of 1549 was, "The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire-door; and the priest standing by her shall say these words or such like, as the case shall require." In 1552, for "nigh unto the quire-door" was substituted "nigh unto the place where the table standeth." The present rubric was prefixed in 1662. Bp Burnet says that the words, "decently apparelled," which were then inserted, are interpreted to mean with a white covering or veil. Before 1549 this Office was said at the church-door.

In what part of the service this Office is to be inserted the rubric does not say. From Articles of Inquiry made by different bishops in the seventeenth century it appears, that the proper time for using the Office was then thought to be just before the Communion Service. The final rubric favours this view.

The address is as in 1552. In 1549, after "safe deliverance," were the words "and your child baptism."

Until 1662 the Psalm used was the 121st. The Psalms used in the Sarum Office were the 121st and the 128th.

The lesser Litany, the Lord's Prayer, the versicles and responses, and the concluding prayer, have come down unaltered from 1549, except that until 1662 the Lord's Prayer had not the doxology, and the last prayer had "walk in her vocation, according to thy will." These are all taken from the Sarum Office. In 1662 the second Kyrie was printed in italics.

¶ The following is the Greek Office.

The Greeks appoint three prayers for the mother on the first day of the child's birth. On the 8th day the nurse is to bring the child to church, and prayer is made for him before the entrance to the nave. On the 40th day the mother and the future sponsor at the child's baptism are to bring the child. After an introductory service of the usual kind the mother, holding the child, bows her head; the priest crosses the child, and, touching his head, says,

"Let us pray unto the Lord.

"O Lord God Almighty, the Father of our Lord Jesus Christ, who didst create by thy word all creatures rational and irrational, who didst bring into being all things out of nothing; we beseech and entreat thee, purify from all sin and all pollution this thy handmaid, whom by thy will thou hast preserved and permitted to enter into thy holy Church; that she may be deemed worthy to partake, without condemnation, of thy holy mysteries." (If the child have not survived, the prayer ends here; if it be alive, the priest continues.) "And bless the child born of her. Increase, sanctify, direct, teach, guide him: for thou hast brought him to the birth and hast shewn him the light of this world: that so he may be deemed worthy of the mental light at the time which thou hast ordained, and be numbered among thy holy flock: through thy only-begotten Son, with whom thou art blessed together with thy all-holy, good, life-giving Spirit, now, always, and for ever and ever."

Other prayers referring to the mother of the child follow. Allusion is made to the Presentation of Christ in the Temple. The child is taken in the priest's arms to various parts of the church as an introduction to the sanctuary. A boy is taken to the altar; a girl only to the central door of the screen. There is a separate form in case of miscarriage.

¶ The final rubric of 1549 was, "The woman that is purified must offer her chrisom and other accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion." This was altered to the present form in 1552, when the putting of "the white vesture, commonly called the chrism," upon the newly-baptized was abandoned. The Baptismal Office of 1549 had the rubric, "The minister shall command that the chrisms be brought to the church, and delivered to the priests after the accustomed manner, at the purification of the mother of every child."

¶ "How long a particular Office has been used in the Christian Church, for the thanksgiving and benediction of women after child-birth, it would be difficult to say; but it is probably most ancient, since we find that all the western rituals, and those of the patriarchate of Constantinople, contain such an Office." Palmer.

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the* cxvith *Psalm,*)

Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psalm cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

¶ In 1549 the title of this Office was "The first Day of Lent, commonly called Ash-Wednesday." For this was substituted in 1552. "A Commination against sinners, with certain prayers, to be used divers times in the year." The present title was prefixed in 1662.

The rubric of 1549 was "After Matins ended, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the pulpit, and say thus." This rubric came down to 1662 with the single change of "Matins" into "Morning Prayer," made in 1552. The present rubric was substituted for it in 1662.

¶ The address, the sentences of Holy Scripture, and the homily following them, have come down from 1549. The wording of some of the sentences of Scripture was slightly altered in 1662.

The introduction of the "sentences of God's cursing against impenitent sinners" was most probably suggested by the sentences of the greater excommunication, which were usually read in parish churches, before the Reformation, three or four times a year. The York Manual directs that the denunciations of evil-doers, "ye poyntes of ye gret cursyn," shall be published on the first or second Sunday in Lent, some Sunday after or before the Feast of St Mary Magdalene, and some Sunday in Advent.

¶ Of the "godly discipline" of the Primitive Church Bingham treats very fully in the 18th and 19th Books of his Antiquities. "The performance of penance," he writes, "anciently was a matter of considerable length and time, to examine men's behaviour and sincerity, and to make them give just testimony and evidence of real sorrow and hearty abhorrence of their sins, to satisfy the Church that they were sincere converts, by submitting to go through a long course of penance, according as the wisdom of the Church thought fit to impose it upon them. And upon this account the Church was used to divide her penitents into *four distinct ranks or classes of different degrees*, called by the Greeks, προσκλαίοντες, ἀκροώμενοι, ὑποπίπτοντες, and συνιστάμενοι: and by the Latins, *flentes*, *audientes*, *substrati*, and *consistentes*; that is, *the mourners* or *weepers*, *the hearers*, *the substrators*, and *the co-standers*.....

..."In the third and fourth century we commonly find the penitents distinguished into four orders: the first of which were the *flentes*, or *mourners*; who were rather candidates for penance, than penitents strictly speaking. Their station was in the church porch, where they lay prostrate, begging the prayers of the faithful as they went in, and desiring to be admitted to do public penance in the church. This is what Tertullian, A.D. 192, means when he says, 'they were used to fall down at the presbyter's feet, and kneel to the friends of God, and entreat all the brethren to recommend their petition, and intercede with heaven for them.'.....Gregory Thaumaturgus, A.D. 254, says: 'The place of the mourners is without the gate of the church, where the sinner must stand and beg the prayers of the faithful as they enter in.' And St Basil, A.D. 370, thus describes the four stations of the penitents: 'The first year they are to weep before the gate of the church; the second year, to be admitted to hearing; the third year, to genuflexion, or repentance properly so called; and the fourth year, to stand with the faithful at prayers without partaking of the oblation.'

"When their (*the mourners'*) petition was accepted, they were said to be admitted to penance; that is to have liberty to pass through the several stages of discipline, which the Church appointed.....Now, when men were admitted to this state, they were termed *audientes*, or hearers, which was the second order of penitents; or, if we please, the first of those that have any privilege to enter the church. They were allowed to stay and hear the Scriptures read and the sermon preached, but were obliged to depart before any of the common prayers began, with the rest of those, catechumens and others, who went by the general name of *hearers only*.....

"And in this they were distinguished from the penitents of the third order, who were called γονυκλίνοντες and ὑποπίπτοντες by the Greeks, and *genuflectentes* or *substrati* by the Latins; that is, *kneelers* or *prostrators*, because they were allowed to stay and join in certain prayers particularly made for them while they were kneeling upon their knees.....The station of this sort of penitents was within the nave or body of the church, near unto the ambon, or reading-desk, where they received the bishop's imposition of hands and benediction.

"The last order of penitents were the συνιστάμενοι, *consistentes*, or *co-standers*, so called from their having liberty, after the other penitents, energumens, and

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say, Amen.*

Minister. Cursed is he that curseth his father or mother.

Answer. *Amen.*

Minister. Cursed is he that removeth his neighbour's landmark.

Answer. *Amen.*

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. *Amen.*

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. *Amen.*

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. *Amen.*

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. *Amen.*

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. *Amen.*

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. *Amen.*

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. *Amen.*

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke,

catechumens, were dismissed, *to stand with the faithful at the altar,* and join in the common prayers, and see the oblation offered; but yet they might neither make their own oblations, nor partake of the Eucharist with them. This the Council of Nice, A. D. 325, calls, 'communicating with the people in prayers only without the oblation,' which for the crime of idolatry was to last for two years, after they had been three years hearers, and seven years prostrators before."....

The penitents after remaining their allotted times among the *consistentes*, were re-admitted to full communion.

The penances imposed were of great severity and often of long continuance. Tertullian speaks of penitents being obliged to lie in sackcloth and ashes and to eat and drink only for the purpose of sustaining life. Jerome, describing the penance of Fabiola, a Roman lady of high rank, tells us that she put on sackcloth, publicly confessed her fault, and stood in the class of penitents in the Lateran Church, in the sight of the whole city of Rome. The ordinary course of penance often lasted for ten, fifteen, or twenty years; while for more heinous offences penance was imposed for life. Even such as were absolved, when supposed to be dying, were obliged to return to the class of penitents, if they recovered. And, ordinarily, offending members of the Church were admitted to penance but once. For the relapsed there was no second public discipline of restoration.

This public penitential discipline, in the course of time, was gradually relaxed, and finally became extinct, both in the Eastern and Western Churches. So late, however, as the twelfth century, 'open penance" was imposed. For Gratian, A. D. 1130, writes: "On the first day of Lent, let all penitents, who are entering on or have entered on penance, present themselves at the church-door, to the bishop of the diocese, clad in sackcloth, barefooted, and with faces bowed to the earth, both by dress and mien confessing themselves guilty." They were then to be introduced into the church, and the seven penitential psalms were to be chanted. After prayer the bishop was to lay his hands upon them, to sprinkle them with holy water, and to put ashes and sackcloth on their heads. They were then to be driven out of the church, the bishop saying to them that as Adam was cast out of Paradise, so they for their sins were cast out of the church, and the clergy following them with the response, "In the sweat of thy face shalt thou eat bread; for dust thou art, and unto dust shalt thou return."

¶ In the mediæval service for the first day of Lent a sermon was to be preached, if it were thought fit, the seven penitential Psalms were to be said, with the anthem "Remember not, Lord, our offences," and then the lesser Litany, the Lord's Prayer, and the Versicles, as in our service. The prayer, "O Lord, we beseech thee," &c., which follow was also taken from the mediæval service. It is found in the Sacramentary of Gelasius, A. D. 494.

¶ The portion of the Office from the saying of the 51st Ps. to the end of the prayer, "O most mighty God," &c. has also come down from 1549.

The beginning of the prayer, "O most mighty God," &c. is taken from the *Benedictio Cinerum*, and the remainder is founded on one of the collects preceding the *Benedictio* in the mediæval service.

In 1549 the supplication, "Turn thou us," &c. was called an anthem: in 1552 the present rubric was prefixed to it. The prayer itself was formed of anthems, which concluded the service in the Salisbury Missal. In 1662 the clause, "Through the merits," &c. was added.

The closing benediction was added in 1662.

¶ There is no Office in the Greek Prayer-book corresponding to our Commination Office. The Greek Church enjoins private confession, and has a special Office for the administration of the rite. The form of absolution in that Office is as follows:

"O my spiritual child, who dost confess to my humility, I, a humble sinner, have no power on earth to remit sins. This God alone can do. Yet by reason of that divine charge, which was committed to the Apostles after the resurrection of our Lord Jesus Christ in the words, Whose soever sins ye remit, &c., and by that encouraged, we say; whatsoever thou hast confessed to my most lowly humility, and whatsoever thou hast omitted to confess, either through ignorance or any forgetfulness, may God forgive thee both in this world and in that which is to come."

The confessor then adds the prayer:

"God, who forgave David, when he had confessed his sins, by the ministry of the prophet Nathan, and Peter when he had bitterly bewailed his denial, and the harlot when she wept upon his feet, and the publican, and the prodigal, forgive thee, by the ministry of me a sinner, all thy sins, both in this world and in that which is to come, and present thee blameless at his dread tribunal. Go in peace and think no more of the faults which thou hast confessed."

and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

There were three principal modes of singing the Psalms; 1st, the primitive form, the joint or collective act of the congregation in all that was sung, as Thorndike explains prophesying, in the primitive church, in a choir guided by a leader, as Samuel led the prophets, 1 Sam. xix. 20—4; 2nd, a form as early as the third century, at least, when the congregation joined only in the end verses; 3rd, in the fourth century, when the Council of Laodicea, finding great inconveniences arise from the congregation joining in the psalms and service, directed that only the canonical singers, the chanters enrolled in the church list, should go up into the ambon, and sing out of the parchment. In all these forms the antiphonal mode prevailed. *This summary is extracted from the double choir historically and practically considered, a Lecture by the Rev. Mackenzie E. C. Walcott, where much interesting matter concerning the early practice of choral singing and useful hints for choirs will be found collected.* For examples of psalm singing among the Jews, Mr Walcott refers to Ex. xv. 1, 21. 1 Sam. xviii. 7. 2 Chron. v. 12. Ezra iii. 10, 11. Neh. xi. 17; xii. 40, 45, 46.

Concerning the Psalms and the Psalter Dr Hook writes, We cannot now ascertain all the psalms written by David, but their number probably exceeds seventy, and much less are we able to discover with any certainty the authors of the other psalms or the occasions upon which they were composed; a few of them were written after the return from the Babylonian captivity, and the 90th Psalm, as its title in the original in our Bible translation shews, is attributed to Moses. There is no subject on which learned men are so much at variance as the authorship of the Psalms, and the meaning of their titles. It is clear however that they may be divided into the following classes: Psalms of David; Psalms or Songs of the sons of Korah; Psalms of Asaph; Songs of Degrees; and again into Penitential Psalms, Hallelujah Psalms and Historical Psalms.

The whole collection of Psalms, usually divided into five books, is eminently prophetical of the Messiah. The first Book begins with the first and ends with the 41st Psalm, and the Hebrew word Le-David occurs before almost every Psalm. The second book begins with the 42nd Psalm, the third with the 73rd Psalm, the fourth with the 90th Psalm, the fifth with the 107th. The seven penitential Psalms are 6, 32, 38, 51, 102, 130, 143. These are appointed to be read in our Church on Ash-Wednesday. For many ages they had been used in the Western Churches in token of special humiliation.

The Psalms are pointed as they are to be sung or said in churches; by which is meant the colon in the middle of each verse, indicating the pause to be made not only in the chant but also in the recitation, as the words clearly imply: a direction commonly neglected by readers to the great prejudice of distinct enunciation.

The custom of repeating the Psalms alternately, or verse by verse, between the minister and the people, is probably designed to supply the place of the ancient antiphon or the responsive chanting of the Psalms by two distinct choirs. It is remarkable that the same causes have had the same effects in influencing the translation of the Psalter, both in the Latin and the English Church. In the former the old Italian translation had become so familiar to the people, that St Jerome's translation from the Hebrew was never adopted; but the old version corrected considerably by St Jerome was used; a less correct edition by the Roman and a more carefully worded one by the Gallican church. The latter was in the course of time adopted by all the churches in communion with Rome with a few exceptions. In like manner the English Psalter does not follow the last translation (which is in the authorized version of the Bible), but that of Coverdale's Bible 1539, corrected, which had become familiar to the people from constant use. *Church Dictionary.*

Ps. ii. A Proper Psalm for Easter-Day.

Pss. iii. xxxviii. lxiii. lxxxviii. ciii. cxliii. formed the Hexapsalmus of the Greek Morning Office. After Ps. lxiii. and before Ps. lxxxviii. was repeated, Glory, &c. and Alleluia. The Priest said the Morning Prayers' collects in a low tone before the Bema, whilst the choir proceeded with the 3 latter Psalms. At the end of cxliii. followed again the Glory and Alleluia. At the end of Ps. iii. ver. 5 was repeated.

Ps. iii. is in the Benedictine rule a Psalm of Nocturns daily; in the Sarum and Roman uses it occurs in the 12 Psalms of the first Nocturn on Sunday.

Ps. iv. is the 1st Psalm in the Greek Late Evensong; it is also the 1st Psalm of Compline.

Ps. v. was the first of the three used in the Eastern office of the 1st hour. It was, after the 51st, the 1st Psalm of Monday Lauds.

THE

PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM I. *Beatus vir, qui non abiit, &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes ?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing ?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM III. *Domine, quid multiplicati ?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM IV. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

'The Gallican Psalter is Jerom's more correct Latin translation made from Origen's Hexaplar, or most correct edition of the Greek Septuagint, filled up, where that was deficient, from the Hebrew; distinguished with obelisks and asterisks, denoting the common Greek version in those places to be either redundant or deficient. Many of the old MSS. still retain those marks: but more have left them out, I suppose, to save trouble. This more correct Psalter was drawn up by Jerom in the year 389, and obtained first in Gaul about the year 580; or however not later than 595: from which circumstance it came to have the name of Gallican, in contradistinction to the Roman. From Gaul, or France, it passed over into England before the year 597, and into Germany, and Spain, and other countries. The Popes of Rome, though they themselves used the other Psalter, yet patiently connived at the use of this, in the Western Churches, and even in Italy itself, and sometimes privately authorised the use of it in Churches and monasteries; till at length it was publicly authorised in the Council of Trent, and introduced a while after into Rome itself by Pius the Vth. It was admitted in Britain, and Ireland, before the coming of Augustine the monk, and prevailed after, except in the Church of Canterbury which was more immediately under the Archbishop's eye, and more conformable to the Roman offices, than other parts of the kingdom. This very Gallican Psalter is what we still retain in constant use, in our Common-Prayer books.'—WATERLAND'S *Hist. of Athan. Creed*, cap. IV.

Of the Gloria Patri.

The use of the 'Gloria Patri,' the 'lesser doxology,' as it was called, after the Psalms is of great antiquity. Cassian, A. D. 424, says that in the East it was customary to add it to the last only of the Psalms recited, but that in all the Western Churches, except the Roman, it was used at the end of each Psalm. Its original form, which was long used in the Greek Church, was the single sentence, without any response, 'Glory be to the Father, and to (*or* by *or* in) the Son, and to (*or* in) the Holy Ghost, world without end. Amen.' Before the Arian controversy these forms were used indifferently. But, the Arians making the words in brackets a badge of their party, the Catholics discontinued their use. The 4th Council of Toledo, A. D. 633, added the word Honour to Glory. This addition was used in the Mosarabic Liturgy, in which the form was 'Glory and Honour to the Father and to the Son and to the Holy Ghost, world without end. Amen.' The first express mention that is made of the response, 'As it was,' &c. was in the 2nd Council of Vaison, A. D. 529; the 5th canon of which, in decreeing its use in the French Churches, witnesses to its use at Rome and throughout Italy and Africa. The response was added for the purpose of asserting the co-eternity of the Father and of the Son.

Ps. vi. is the 2nd Psalm in the Greek Late Evensong. It is also one of the Psalms appointed in the Roman office for the Visitation of the Sick. It is also a Proper Psalm for Ash-Wednesday.

Ps. viii. A Psalm in the Roman offic for Baptism of Adults; also a Prope Psalm for Ascension-Day.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM VII. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit ; and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM VIII. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

Morning Prayer.

PSALM IX. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

BENEDICTINE ARRANGEMENT OF PSALTER.

	Matins.	Lauds.	Prime.	Tierce.	Sext.	Nones.	Vespers.	Compline.
Sund.	3, 95 (as introductory). 1 Noct. 21, 22, 23, 24, 25, 26. 2 Noct. 27, 28, 29, 30, 31, 32. 3 Noct. 3 Canticles (varying with the season).	67, 51, 118, 63. Benedicite. 148, 149, 150 (und. one Gloria). Benedictus.	119 (1st 4 pts. of 8 vv.), with a Gloria to each. Athan. Creed said daily.	119 (3 pts. of 8 vv.), with a Gloria to each. Legem pone. Et veniat. Memor esto.	119 (3 pts.), said as at Tierce. Portio. Bonitatem. Manus tuæ.	119 (3 parts). Defecit. In æternum. Quomodo.	110, 111, 112, 113. Magnificat †.	4, 91, 134.
Mond. (2 Noct. on week-days.)	3, 95. 1 Noct. 33, 34, 35, 37 (in 2 divisions), 38. 2 Noct. 39, 40, 41, 42, 44, 45.	67, 51, 5, 36. Song of Is. ch. xii. 148, 149, 150 (as above). Benedictus.	1, 2, 6.	119 (3 parts). Lucerna. Iniquos. Feci.	119 (3 parts). Mirabilia. Justus es. Clamavi.	119 (3 parts). Vide. Principes. Appropinquet.	114, 115 (said as one). 116 (said as two). 117, 129.	Same Psalms daily as on Sunday.
Tues.	3, 95. 1 Noct. 46, 47, 48, 49, 50, 52. 2 Noct. 53, 54, 55, 56, 58, 59.	67, 51, 43, 57. Song of Hez., Is. xxxviii. 148, 149, 150. Benedictus.	7, 8, 9*.	120, 121, 122.	123, 124, 125.	126, 127, 128.	130, 131, 132, 133.	Ditto.
Wed.	3, 95. 1 Noct. 60, 61, 62, 66, 68 (in 2 divisions). 2 Noct. 69 (in 2 divisions), 70, 71, 72, 73.	67, 51, 64, 65. Song of Hannah, 1 Sam. ii. 148, 149, 150. Benedictus.	10*, 11, 12.	Same as on Tuesday.	Same as on Tuesday.	Same as on Tuesday.	135, 136, 137, 138.	Ditto.
Thurs.	3, 95. 1 Noct. 74, 75, 77, 78 (in 2 divisions), 79. 2 Noct. 80, 81, 82, 83, 84, 85.	67, 51, 88, 90. Song of Moses, Ex. 15. 148, 149 150. Benedictus.	13, 14, 15.	Ditto.	Ditto.	Ditto.	139 (in 2 div.), 140, 141.	Ditto.
Friday	3, 95. 1 Noct. 86, 87, 88 (in 2 divisions), 93, 94. 2 Noct. 96, 97, 98, 99, 100, 101.	67, 51, 76, 92. Song of Hab. (in 3 div.). 148, 149, 150. Benedictus.	16, 17, part of 18.	Ditto.	Ditto.	Ditto.	142, 144 (in 2 div.). 145 (pt. of).	Ditto.
Satur.	3, 95. 1 Noct. 102, 103, 104 (in 2 div.), 105 (in 2 div.). 2 Noct. 106 (in 2 div.), 107 (in 2 div.), 108, 109.	67, 51, 143. Song of Moses, Deut. 32 (in 2 div.). 148, 149, 150. Benedictus.	18 (remainder of), 19, 20.	Ditto.	Ditto.	Ditto.	145 (remainder of). 146, 147 (said as 2).	Ditto.

* Pss. 9 and 10 form one Ps. in the Vulgate; and the division adopted here does not *exactly* correspond to our division into Pss. 9 and 10. *See* p. 245. The Psalms throughout all these lists are numbered according to the numbering of our version.

† Magnificat is said every day at Vespers.

There are proper Psalms and Canticles at Matins on Festivals. At Lauds the festival Psalms are 93, 100, 63, and 67, Benedicite, 148, 149, 150 (the same as Roman Sunday Psalms). At Vespers, on Festivals, the Sunday Psalms are usually said.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM XI. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eyelids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

PSALM XII. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help

	Matins, 1st Week.	Matins, 2d Wk.	Lauds.	Prime.	Tierce.	Sext.	Nones.	Vespers.	Compline.
Sund.	Pt. of Song of 2 Children, Benedictus es, *said daily* as an Introd. Psalm. 1 Noct. Is. xxvi. pt. 2 N. Song of Hannah. 3 N. {S. of Jonah (in sum.). S. of Hab. (in wint.).	Same as 1st week.	Benedictus. S. of Moses, Ex. xv. Benedicite. 148, 149, 150, 117. (under one Gloria). 93 (as a direct Ps.)	54. 119 (1st 4 pts. of 8 vv.), under 2 Glorias. Athan. Cr. said daily.	119 (6 fol. pts. of 8 vv.), under 3 Glorias.	119 (6 fol. parts).	119 (6 last parts).	110, 111, 112, 113, 114 and 115 (as one). Magnificat.	4. 31 (1—6), 91, 133, 134, 117. Nunc dimittis.
Mond.	Decuria I. 1 N. 1, 2, 3, 4, 5, 6, 7, 8. 2 N. 9 & 10 (as 1), 11, 12, 13. 3 N. 14, 15, 16, 17.	Decuria VI. 1 N. 62, 63, 64, 65. 2 N. 66, 67, 68. 3 N. 69, 70, 71.	Benedictus. 51. 148, 149, 150, 117 (under one Gloria). 54 (as a direct Ps.). {5 (4 vv. of) 1st wk. {84 (4 vv. of) 2d wk.	Same as on Sunday daily, with 51 with preces in feriis.	Same daily as on Sunday, 51 with preces in feriis.	Same daily as on Sunday, 57 with preces in feriis.	Same daily as on Sunday, 86 with preces in feriis.	116 (in 2), 117, 120, 121. 8 (4 vv. of). Magnificat.	Same as on Sund. daily, with add. of 13 with preces on most week-days.
Tues.	Decuria II. 1 N. 18, 19, 20, 21. 2 N. 22, 23, 24, 25, 26. 3 N. 27, 28, 29, 30, 31.	Decuria VII. 1 N. 72, 73, 74, 75, 76. 2 N. 77, 78. 3 N. 79, 80, 81.	Benedictus. 51. 148, 149, 150, 117. 67 (as a direct Ps.). 88 (4 vv. of).	Ditto.	Ditto.	Ditto.	Ditto.	122, 123, 124, 125, 126. 15 (4 vv of). Magnificat.	Ditto.
Wed.	Decuria III. 1 N. 32, 33, 34. 2 N. 35, 36, 37. 3 N. 38, 39, 40, 41.	Decuria VIII. 1 N. 82, 83, 84, 85. 2 N. 86, 87, 88. 3 N. 89, 90, 91.	Benedictus. 51. 148, 149, 150, 117. 70 (as a direct Ps.). 67 (4 vv. of).	Ditto.	Ditto.	Ditto.	Ditto.	127, 128, 129, 130, 131. 31 (4 vv. of). Magnificat.	Ditto.
Thurs.	Decuria IV. 1 N. 42, 43, 44. 2 N. 45, 46, 47. 3 N. 48, 49, 50, 51.	Decuria IX. 1 N. 92, 93, 94. 2 N. 95, 96, 97. 3 N. 98, 99, 100, 101.	Benedictus. 51. 148, 149, 150, 117. 113 (as a direct Ps.). 63 (4 vv. of).	Ditto.	Ditto.	Ditto.	Ditto.	132, 133, 135, 136, 137. 37 (4 vv. of). Magnificat.	Ditto.
Frid.	Decuria V. 1 N. 52, 53, 54, 55. 2 N. 56, 57, 58. 3 N. 59, 60, 61.	Decuria X. 1 N. 102, 103, 104. 2 N. 105, 106. 3 N. 107, 108, 109.	Benedictus. 51. 148, 149, 150, 117. 143 (as a direct Ps.). 108 (4 vv. of).	Ditto.	Ditto.	Ditto.	Ditto.	138, 139, 140, 141, 142. 75 (4 vv. of). Magnificat.	Ditto.
Satur.	1 N. S. of Moses, Ex. xv. 2 N. 119 (1—48). 3 N. 119 (49—88).	1 N. S. of Moses. 2 N. 119 (89—128). 3 N. 119 (129—176).	Benedictus. 118. 148, 149, 150, 117. 90 (as a direct Ps.). 89 (4 vv. of).	Ditto.	Ditto.	Ditto.	Ditto.	144, 145, 146, 147 (in 2). 92 (4 vv. of). Magnificat.	Ditto.

The Matin Pss. are divided into 10 Decuriæ, assigned through 2 wks., as above. Each Decuria is div. into 3 Nocturns, and Gloria is said *only* at the end of each Noct. At Matins on some festivals Canticles are said instead of Pss. as on Sundays; on some special Pss. are appointed; on some the Decuria for the day is not changed. At Lauds the direct Ps. is changed; at Vespers the fest. Pss. vary according to the festival. *Direct*, i.e. [illegible] The direct Ps. at Lauds (occasionally) and the 4 vv. Ps. at Lauds and Vespers vary at certain seasons

every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side ; when they are exalted, the children of men are put to rebuke.

PSALM XIII. *Usque quo, Domine ?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM XIV. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

PSALM XV. *Domine, quis habitabit ?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM XVI. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me :

WEEKLY ARRANGEMENT OF THE PSALTER ACCORDING TO THE PRESENT ROMAN USE.

(N.B. The Psalms in these Tables are numbered according to the *English* Division. *See* p. 245).

	Matins.	Lauds.	Prime.	Tierce.	Sext.	Nones.	Vespers.	Compline.
Sund.	95 daily. 1 Noct. 1, 2, 3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. 2 Noct. 16, 17, 18. 3 Noct. 19, 20, 21.	93, 100. 63 & 67 (under 1 Gloria). Benedicite. 148, 149, 150 (under 1 Gloria). Benedictus *(daily)*.	54, 118, 119 (4 pts. of 8 vv.), und. 2 Glorias, Beati to Adhæsit. Athan. Creed.	119. Legem pone to Manus tuæ. 6 pts. of 8 vv., und. 3 Glorias.	119. Defecit to Feci judicium. 6 pts. of 8 vv., und. 3 Glorias.	119. Mirabilia to the end. 6 pts. of 8 vv., und. 3 Glorias.	110, 111, 112, 113, 114 & 115 (said as one). Magnificat.	4, 31 (vv. 1—6). 91, 134. Nunc dimittis.
Mond.	95 { 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. 12 Pss. said in one Noct.	51, 5. 63 & 67 (as on Sunday). Song of Isaiah, ch. xii. 148, 149, 150 (as on S.).	54, 24, 119 (pt. of, as above). (Athan. Cr. not sd. on w. dys.).	Same as on Sunday.	Same as on Sunday.	Same as on Sunday.	116 (said as two), 117, 120, 121. Magnificat.	The same daily.
Tues.	95 { 39, 40, 41, 42, 44, 45, 46, 47, 48, 49, 50, 52. 12 Pss., as on Monday.	51, 43. 63 & 67. S. of Hezek., Is. xxxviii. 148, 149, 150 (as on M.).	54, 25, 119 (pt. of, as above).	Ditto.	Ditto.	Ditto.	122, 123, 124, 125, 126. Magnificat.	Ditto.
Wed.	95 { 53, 55, 56, 57, 58, 59, 60, 61, 62, 64, 66, 68.	51, 65. 63 & 67. S. of Hannah, 1 Sam. ii. 148, 149, 150.	54, 26, 119 (pt. of).	Ditto.	Ditto.	Ditto.	127, 128, 129, 130, 131. Magnificat.	Ditto.
Thurs.	95 { 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80.	51, 90. 63 & 67. S. of Moses, Ex. xv. 148, 149, 150.	54, 23, 119 (pt. of).	Ditto.	Ditto.	Ditto.	132, 133, 135, 136, 137. Magnificat.	Ditto.
Frid.	95 { 81, 82, 83, 84, 85, 86, 87, 88, 89, 94, 96, 97.	51, 143. 63 & 67. S. of Habak., Hab. iii. 148, 149, 150.	54, 22, 119 (pt. of).	Ditto.	Ditto.	Ditto.	138, 139, 140, 141, 142. Magnificat.	Ditto.
Satur.	95 { 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109.	51, 92. 63 & 67. S. of Moses, Deut. xxxii. 148, 149, 150.	54, 119 (pt. of).	Ditto.	Ditto.	Ditto.	144, 145, 146, 147 (saidastwo) Magnificat.	Ditto.

On Festivals there are proper Psalms at Matins, usually 9 said in 3 Nocturns of 3 Psalms each; at Lauds, the Sunday Psalms are said; at Vespers (usually), either the Sunday Psalms or the first four Sunday Psalms with the last varied.

The Sarum arrangement is nearly identical with the Roman.

In it Pss. 22—26, which are in the present Roman use divided among the week-days, are all said on Sunday at Prime between Pss. 54 and 118.

There is also a short "Capitular Service" said after Lauds, Prime, and Compline on week-days during the larger part of the year, at which Ps. 123 is said at Lauds and Compline and Ps. 121 at Prime.

Ps. 51 (Miserere) was also said at Preces at all the hours in ordinary week-days. In the Roman use Preces are only said during Advent, Lent, and the Four Seasons; and then Ps. 130 (De profundis) is said at Lauds, Ps. 51 (Miserere) at Vespers, and no Ps. at the other hours.

The proper Psalms for Festivals also are occasionally different from those in the Roman use.

mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine :

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Ebening Prayer.

PSALM XVIII. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

Proper Psalms for certain festivals according to the present Roman use.

Christmas.

1st vespers, 110, 111, 112, 113, 117.

The term is applied to denote the preceding evening service. The 117th Psalm is almost invariable as a festival psalm at 1st vespers.

Matins. 1st nocturn. 2, 19, 45. 2nd. 48, 72, 85. 3rd. 89, 96, 98.
2nd vespers, i. e. vespers of the day, 110, 111, 112, 130, 132.
Lauds: on this and all other festivals, the Sunday Psalms.
Prime: on this, and all festivals, 54, 119 (1—32).

Circumcision.

1st and 2nd vespers, 110, 113, 122, 127, 147.

Matins. 1st nocturn. 2, 19, 24. 2nd. 45, 87, 96. 3rd. 97, 98, 99.

Epiphany.

1st vespers, as at Christmas.

Matins. 1st nocturn. 29, 46, 47. 2nd. 66, 72, 86. 3rd. 95, 87, 96, 97.
2nd vespers, Sunday Psalms.

Maundy Thursday.

Matins. 1st nocturn. 69, 70, 71. 2nd. 72, 73, 74. 3rd. 75, 76, 77.
Vespers, 116 (10—16), 120, 140, 141, 142.

Good Friday.

Matins. 1st nocturn. 2, 22, 27. 2nd. 38, 40, 54. 3rd. 59, 88, 94.
Vespers, as on Thursday.

Easter Eve.

Matins. 1st nocturn. 4, 15, 16. 2nd. 24, 27, 30. 3rd. 54, 76, 88.
Lauds, 43, Song of Hezekiah in place of 92, and Song of Moses.

Easter Day.

1st vespers, 117.

Matins. One nocturn only. 1, 2, 3; used also through the octave.
2nd vespers, Sunday Psalms, which are said through the octave.

Ascension Day and thence to Whitsunday.

Matins. 1st nocturn. 8, 11, 19. 2nd. 21, 30, 47. 3rd. 97, 99, 103.
At 1st and 2nd vespers, Sunday Pss. with 117 instead of 114 and 115.

Whitsunday and through the octave.

1st vespers, Sunday Pss. with 117 instead of 114 and 115.

Matins. One nocturn only, 48, 68, 104.
2nd vespers, Sunday Pss. which are said daily through the octave.

Trinity Sunday.

1st vespers, as on Whitsunday.

Matins. 1st nocturn. 8, 19, 24. 2nd. 47, 48, 72. 3rd. 96, 97, 98.
2nd vespers, Sunday Psalms.

Ps. xiii. is the 3rd Psalm in the Greek Late Evensong.

Ps. xv. Proper Psalm for Ascension-Day.

Ps. xvi. is one of those appointed in the Roman office for the Visitation of the Sick.

Ps. xvii. is the first Psalm of the Eastern Office of the 3rd hour.

Ps. xix. Proper Psalm for Christmas-Day.

Pss. xx. and xxi. were used at the commencement of the daily Greek Morning Office.

Ps. xx. is one appointed in the Roman office for the Visitation of the Sick.

Ps. xxi. Proper Psalm for Ascension-Day.

Ps. xxii. is appointed on Friday at Prime.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

PSALM XIX. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM XXII. *Deus, Deus meus.*

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

Proper Psalms for Days of Apostles and Evangelists.

1st vespers, Sunday Pss. with 117 instead of 114 and 115.
So also in next two cases.
Matins. 1st nocturn. 19, 34, 45. 2nd. 47, 61, 64. 3rd. 75, 97, 99.
2nd vespers, 110, 113, 116 (10—16), 126, 139.

For Martyrs' Days.

Matins. 1st nocturn. 1, 2, 3. 2nd. 4, 5, 8. 3rd. 11, 15, 21.
2nd vespers, 110, 111, 112, 113, 116 (10—16).

For many Martyrs.

Matins. 1st nocturn. 1, 2, 3. 2nd. 15, 16, 24. 3rd. 33, 34, 46.
2nd vespers, as in preceding.

For Dedication of a Church.

1st and 2nd vespers, 110, 111, 112, 113, 147 (12—20).
Matins. 1st nocturn. 24, 46, 48. 2nd. 84, 87, 88. 3rd. 91, 96, 99.

Festivals of the Virgin.

1st and 2nd vespers, 110, 113, 122, 127, 147.
Matins. 1st nocturn. 8, 19, 24. 2nd. 45, 46, 87. 3rd. 96, 97, 98.

St Michael and All Angels.

1st vespers, 110—113, 117.
Matins. 1st nocturn. 8, 11, 15. 2nd. 19, 24, 34. 3rd. 96, 97, 103.
2nd vespers, 110—113, 138.

All Saints' Day.

1st vespers, 110—113, 117.
Matins. 1st nocturn. 1, 4, 8. 2nd. 15, 24, 32. 3rd. 34, 61, 97.
2nd vespers, 110—113, 116 (10—16).

The proper Psalms in the Salisbury Use are for the most part the same as those in the Roman Use; on All Saints' Day, however, there is the following selection.
Matins, 95, as usual. 1st nocturn. 8, 19, 103. 2nd. 91, 34, 79. 3rd. 81, 45, 84.

Lessons with reference to these Psalms respectively are, 1. De SS. Trin.:—legatur ab excel. persona. 2. De S. Maria. 3. De Angelis. 4. De Patriarchis et Prophetis. 5. De Apostolis. 6. De Martyribus. 7. (Homily on the Gospel, which is the same as our present one). 8. De Virginibus. 9. De omnibus Sanctis.

In the Salisbury Use the Psalms of 1st vespers are usually the ordinary week-day Psalms.

Baptism of Adults.

8, 29, 42.

Communion of the Sick.

51, and other Psalms and Canticles not specified, to be said in procession. The rubric is, 'Postremo Sacerdos Sacramentum gestans elevatum ante pectus sub umbella, dicens Psalmum "Miserere" et alios Psalmos et Cantica.'

Ps. xxiii. is appointed on Thursday at Prime.

It is used by the Greeks at the Burial of Priests, as is also the next Psalm.

Ps. xxiv. was a constant Psalm on the 1st day of the week in the Temple Service throughout the year. It is a Prime Psalm on Monday. According to the Roman use it is appointed as a Psalm in the Thanksgiving of Women after Childbirth and in the Burial of children.

It is a proper Psalm for Ascension-Day.

Ps. xxv. was the 2nd Psalm at the office of the 3rd hour in the East. It is a Prime Psalm on Tuesday.

It was also the 4th Psalm in the Greek Late Evensong.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.

PSALM XXIV. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of

At the Visitation of the Sick.

(To be said or not, according to circumstances), 'Dicere poterit supra infirmum aliquem Psalmum ex quatuor prioribus pœnitentialibus, vel Ps. 91.'

Afterwards we have the rubric, 'Qui sequuntur Psalmi, et Evangelia, cum precibus, pro temporis etiam opportunitate et ægrotantium pio desiderio, sacerdotis arbitrio dici possunt.'

The Psalms are, 6, 16, 20, 86, 91.

Ordo Commendationis Animæ.

'Dici præterea possunt sequentes Psalmi.'
118, 119 (1—32).

De Exequiis.

When the procession is formed, before the body is carried out of the house, 130.

The procession then starts, singing the Ps. 51, 'Ac si longitudo itineris postulaverit dicuntur alii Psalmi ex officio mortuorum.'

On arrival at the church the Office of the Dead, with 3 nocturns and Lauds, is said, and mass 'pro defuncto' celebrated.

At the sepulchre no Psalms are said; but in returning, Ps. 130.

At the Burial of Children ('infans vel puer baptizatus').

In the house, Ps. 113.

On the way to the church, 119 ('et si tempus superest'), 148, 149, 150.

At the church, 24.

On the way to the grave, 148, 149, 150.

On returning from the grave, the canticle 'Benedicite.'

Marriage.

No Psalms prescribed.

De Benedictione Mulierum post partum.

24.

Ps. xxvi. is a Prime Psalm on Wednesday.

Ps. xxvii. is appointed in the Greek office for the Visitation of the Sick.

my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

PSALM XXVII. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSALM XXVIII. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am

The whole Psalter is divided into twenty sections or cathismata.

I	Ps. 1— 8	XI	Ps. 78— 85
II	.... 9—17	XII	.... 86— 91
III	.... 18—24	XIII	.... 92—101
IV	.... 25—32	XIV	.... 102—105
V	.... 33—37	XV	.... 106—109
VI	.... 38—46	XVI	.... 110—118
VII	.... 47—55	XVII	 119
VIII	.... 56—64	XVIII	.... 120—132
IX	.... 65—70	XIX	.... 133—143
X	.... 71—77	XX	.... 144—150

Each of these cathismata is divided into three staseis, and at the end of the latter only, not of each Psalm as in the Western Church, the Glory is said.

The general arrangement for the lection of the Psalms is as follows:

In the weeks of the Apocreos and Tyrophagus, the two weeks preceding Lent, two cathismata are said at Matins and one at Vespers; so that the Psalter is said through once each week. In the six weeks of the Great Fast the quantity is doubled, the Psalter being repeated twice in each week. In Holy Week it is said once, but finishes on the Wednesday. From Maundy Thursday till the eve of the Anti-Pascha, Low Sunday, it is not said at all. At the first Vespers of Low Sunday it begins again, and till the twentieth of September two cathismata are said at Matins, one at Vespers. From the twentieth of September till the Vigil of the Nativity, three cathismata are said at Matins: one, namely the 18th, is said at Vespers, together with the 133rd and 136th Psalms. Thence to the octave of the Epiphany two at Matins, one at Vespers. Thence till the Saturday before the Apocreos one at Matins, one at Lauds, and two at Vespers.

In addition to the arrangement of the Psalter in cathismata the Greeks have various Psalms appropriated to the different services. The accompanying scheme is taken from the Horologion according to the monastic use of Jerusalem.

Daily Nocturns,	Ps. 51, 119, 121, 134.
Saturday,	51, 65, 66, 67, 68, 69, 70.
Dawn (In Lent, 51)	20, 21, 3, 38, 63, 88, 103, 143, 148, 149, 150.
1st hour,	5, 90, 101.
Mesorion of 1st hour,	46, 92, 93.
3rd hour,	17, 25, 51.
Mesorion of 3rd hour,	30, 32, 61.
6th hour,	54, 55, 91.
Mesorion of 6th hour,	56, 57, 70.
9th hour,	84, 85, 86.
Mesorion of 9th hour,	113, 138, 140.
Evensong,	104, 141, 142, 130, 117.
Late Evensong,	51, 70, 143; in Lent, 70, 4, 6, 13, 25, 31, 91, 51, 102, 70, 143

The following Psalms are used by the Greeks in various Offices:

In Baptism, after the immersion, Ps. 32.

In the Marriage Service, 128.

In the Visitation of the Sick, 102, 55, 23, 27, 51, 61.

In Confession of Penitents, 51.

In the Office for the Dying, 70, 102, 51.

In the Burial of laics, monks, and infants, 91, 119, 51; of priests, 119, 23, 24, 51 84, 148, 149, 150.

For Festivals, Canons, including portions of Psalms, are appointed rather than entire Psalms selected.

Ps. xxix. was sung in the temple service on the evening of New Year's Day.

It is appointed in the Roman office for Baptism of Adults.

Ps. xxx. is the 1st Psalm of the Mesorion of the 3rd hour.

Ps. xxxi. is the 5th in the Greek Late Evensong; vv. 1—6 form the 2nd Psalm of Compline.

helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM XXIX. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM XXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

Ad Dominum cxx
Adhæsit pavimento . . cxix *v.* 25
Ad te, Domine, clamabo . . xxviii
Ad te, Domine, levavi . . . xxv
Ad te levavi oculos meos . . cxxiii
Afferte Domino xxix
Appropinquet deprecatio . cxix *v.* 169
Attendite, populе . . . lxxviii
Audite hæc, omnes . . . xlix

Beati immaculati . . . cxix *v.* 1
Beati omnes cxxviii
Beati quorum xxxii
Beatus, qui intelligit . . . xli
Beatus vir, qui timet . . . cxii
Beatus vir, qui non abiit . . . i
Benedicam Domino (Dominum *Vulg.*) xxxiv
Benedic, anima mea, Domino: et omnia ciii
Benedic, anima mea, Domino: Domine civ
Benedictus Dominus . . . cxliv
Benedixisti, Domine . . . lxxxv
Bonitatem fecisti . . . cxix *v.* 65
Bonum est confiteri . . . xcii

Cantate Domino canticum novum: cantate xcvi
Cantate Domino canticum novum: quia xcviii
Cantate Domino canticum novum: laus cxlix
Clamavi in toto corde . cxix *v.* 145
Cœli enarrant xix
Confitebimur tibi . . . lxxv
Confitebor tibi, Domine, in toto corde meo: narrabo . . ix
Confitebor tibi, Domine, in toto corde meo . . . cxxxviii
Confitebor tibi, Domine, in toto corde meo: in concilio . . cxi
Confitemini cxxxvi
Confitemini Domino, et invocate . cv
Confitemini Domino quoniam bonus cvi
Confitemini Domino quoniam bonus cvii
Confitemini Domino quoniam in sæculum . . . cxviii
Conserva me, Domine . . . xvi
Cum invocarem iv

Defecit (in salutare, *Vulg.*) anima mea cxix *v.* 81
De profundis cxxx
Deus, auribus xliv
Deus deorum l
Deus, Deus meus, respice me . xxii
Deus, Deus meus, ad te . . lxii
Deus, in adjutorium . . . lxx
Deus, in Nomine . . . liv
Deus, judicium lxxii
Deus laudum (laudem, *Vulg.*) . cix
Deus misereatur lxvii
Deus, noster refugium . . . xlvi
Deus, quis similis . . . lxxxiii
Deus, repulisti nos . . . lx
Deus stetit lxxxii
Deus ultionum xciv
Deus, venerunt lxxix
Diligam te, Domine . . . xviii
Dilexi, quoniam cxvi
Dixi, Custodiam xxxix
Dixit Dominus cx
Dixit injustus xxxvi
Dixit insipiens xiv
Dixit insipiens liii
Domine, clamavi cxli
Domine Deus lxxxviii
Domine, Deus meus . . . vii
Domine, Dominus noster . . viii
Domine, exaudi orationem meam: et clamor cii
Domine, exaudi orationem meam: auribus cxliii
Domine, in virtute tua . . xxi
Domine, ne in furore . . . vi
Domine, ne in furore . . xxxviii
Domine, non est cxxxi
Domine, probasti cxxxix
Domine, quid multiplicati . . iii
Domine, quis habitabit . . xv
Domine, refugium xc
Domini est terra xxiv
Dominus illuminatio . . . xxvii
Dominus regit me . . . xxiii
Dominus regnavit, decorem indutus est xciii
Dominus regnavit, exultet terra xcvii
Dominus regnavit, irascantur populi xcix

Ecce nunc cxxxiv
Ecce, quam bonum . . . cxxxiii
Eripe me, Domine cxl
Eripe me de inimicis . . . lix
Eructavit cor meum xlv
Et veniat super me . . . cxix *v.* 41
Exaltabo te, Deus . . . cxlv
Exaltabo te, Domine . . . xxx
Exaudiat te Dominus . . . xx
Exaudi, Deus, orationem meam, et ne despexeris lv
Exaudi, Deus, deprecationem meam lxi
Exaudi, Deus, orationem meam, cum deprecor lxiv
Exaudi, Domine xvii
Expectans expectavi xl
Exultate Deo lxxxi
Exultate, justi xxxiii

Ps. xxxii. Proper Psalm for Ash-Wednesday. It is also the 2nd Psalm of the Mesorion of the 3rd hour. It is also used after the immersion in the Greek Baptismal Office.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM XXXIV. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

Exurgat Deus lxviii

Feci judicium . . . cxix *v.* 121
Fundamenta ejus . . . lxxxvii

In æternum, Domine . . cxix *v.* 89
Inclina, Domine lxxxvi
In convertendo cxxvi
In Domino confido xi
In exitu Israel cxiv
Iniquos odio habui . . . cxix *v.* 113
In quo corriget (corrigit, *Vulg.*) cxix *v.* 9
In te, Domine, speravi . . xxxi
In te, Domine, speravi . . . lxxi

Jubilate Deo, omnis terra, psalmum lxvi
Jubilate Deo, omnis terra : servite c
Judica, Domine xxxv
Judica me, Deus xliii
Judica me, Domine . . . xxvi
Justus es, Domine . . cxix *v.* 137

Lætatus sum cxxii
Lauda, anima mea cxlvi
Laudate Dominum, omnes gentes cxvii
Laudate Dominum, quoniam bonus cxlvii
Laudate Dominum de cœlis . cxlviii
Laudate Dominum in sanctis . . cl
Laudate Nomen cxxxv
Laudate, pueri cxiii
Legem pone . . . . cxix *v.* 33
Levavi oculos cxxi
Lucerna pedibus meis . . cxix *v.* 105

Magnus Dominus xlviii
Manus tuæ fecerunt me . cxix *v.* 73
Memento, Domine cxxxii
Memor esto servi (verbi, *Vulg.*)
tui . . . . cxix *v.* 49
Mirabilia . . . . . cxix *v.* 129
Miserere mei, Deus, secundum . . li
Miserere mei, Deus, quoniam . . lvi
Miserere mei, Deus, miserere . . lvii
Misericordiam et judicium . . ci
Misericordias Domini . . . lxxxix

Nisi Dominus cxxvii
Nisi quia Dominus cxxiv
Noli æmulari xxxvii
Nonne Deo lxii
Non nobis, Domine cxv
Notus in Judæa lxxvi

Omnes gentes, plaudite . . . xlvii

Paratum cor meum . . . cviii
Portio mea, Domine . . cxix *v.* 57
Principes persecuti sunt . cxix *v.* 161

Quam bonus Israel lxxiii
Quam dilecta lxxxiv
Quare fremuerunt gentes . . ii
Quemadmodum xlii
Qui confidunt cxxv
Quid gloriaris lii
Qui habitat xci
Qui regis Israel lxxx
Quomodo dilexi . . . cxix *v.* 97

Retribue servo tuo . . cxix *v.* 17

Sæpe expugnaverunt . . . cxxix
Salvum me fac, Deus lxix
Salvum me fac, Domine . . xii
Si vere utique lviii
Super flumina cxxxvii

Te decet hymnus lxv

Usque quo, Domine . . . xiii
Ut quid, Deus lxxiv
Ut quid, Domine x

Venite, exultemus xcv
Verba mea auribus v
Vide humilitatem . . cxix *v.* 153
Voce mea ad Dominum clamavi :
voce mea ad Deum . . . lxxvii
Voce mea ad Dominum clamavi :
voce mea ad Dominum . cxlii

N.B. The numbering of the Psalms in the foregoing index "followeth the division of the Hebrews" and of the Authorized Version. In the Vulgate the ixth and xth Psalms, according to the Hebrew, are counted as the ixth. Hence after the ixth Psalm the Hebrew numbering is one in advance of the Latin up to Ps. cxlvi. Lat.; cxlvii. Heb. The 12th verse of Ps. cxlvii. Heb. 'Praise the Lord, O Jerusalem,' is the 1st verse of Ps. cxlvii. Lat. The cxlviiith and two following Psalms are numbered alike in the Hebrew and Latin. In a Vulgate index, therefore, the Psalm, *Ut quid, Domine*, would be omitted, and the Psalm, *Lauda Ierusalem Dominum*, would be inserted as the cxlviith. Further, the Pss. numbered cxiv., cxv. in the Hebrew are numbered as Ps. cxiii. in the Vulgate, so that there is not in a Vulgate index any Ps. with the heading, *Non nobis, Domine*, while the Ps. numbered cxvi. in the Hebrew is numbered in the Vulgate, *vv.* 1—9 as Ps. cxiv., and *vv.* 10—16 (19 *Vulg.*) as Ps. cxv., and there is in a Vulgate index a Ps. with the heading, *Credidi propter quod.*

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Morning Prayer.

PSALM XXXV. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

PSALM XXXVI. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Ebening Prayer.

PSALM XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly: neither be thou envious against the evildoers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

Ἀγαθὸν τὸ ἐξομολογεῖσθαι	xci	Ψαλμὸς ᾠδῆς εἰς τὴν ἡμέραν τοῦ σαββάτου.
Ἀγαλλιᾶσθε δίκαιοι	xxxii	Τῷ Δαυίδ.
Ἀγαλλιᾶσθε τῷ θεῷ.....	lxxx	Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν ψαλμὸς τῷ Ἀσάφ.
Ἀγαπήσω σε κύριε	xvii	Εἰς τὸ τέλος τῷ παιδὶ κυρίου τῷ Δαυίδ, ἃ ἐλάλησε τῷ κυρίῳ, τοὺς λόγους τῆς ᾠδῆς ταύτης, ἐν ἡμέρᾳ ᾗ ἐρρύσατο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαοὺλ, καὶ εἶπεν.
Αἶνει ἡ ψυχή μου	cxlv	Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.
Αἰνεῖτε παῖδες κύριον	cxii	Ἀλληλούϊα.
Αἰνεῖτε τὸν θεόν	cl	Ἀλληλούϊα.
Αἰνεῖτε τὸν κύριον ἐκ τῶν οὐράνων	cxlviii	Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.
Αἰνεῖτε τὸν κύριον ὅτι ἀγαθόν	cxlvi	Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.
Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη.	cxvi	Ἀλληλούϊα.
Αἰνεῖτε τὸ ὄνομα κυρίου	cxxxiv	Ἀλληλούϊα.
Ἀκούσατε ταῦτα πάντα τὰ ἔθνη ..	xlviii	Εἰς τὸ τέλος, τοῖς υἱοῖς Κορὲ ψαλμός.
Ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ	lxv	Εἰς τὸ τέλος, ᾠδὴ ψαλμοῦ ἀναστάσεως.
Ἀλαλάξατε τῷ κυρίῳ	xcix	Ψαλμὸς εἰς ἐξομολόγησιν.
Ἀναστήτω ὁ θεός	lxvii	Εἰς τὸ τέλος, τῷ Δαυὶδ ψαλμὸς ᾠδῆς.
Ἄσατε τῷ κυρίῳ ᾆσμα καινὸν ᾄσατε	xcv	Ὅτε ὁ οἶκος ᾠκοδόμηται μετὰ τὴν αἰχμαλωσίαν, ᾠδὴ τῷ Δαυίδ.
Ἄσατε τῷ κυρίῳ ᾆσμα καινόν· ἡ αἴνεσις	cxlix	Ἀλληλούϊα.
Ἄσατε τῷ κυρίῳ ᾆσμα καινόν· ὅτι .	xcvii	Ψαλμὸς τῷ Δαυίδ.
Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ θεός	lxxv	Εἰς τὸ τέλος ἐν ὕμνοις, ψαλμὸς τῷ Ἀσάφ· ᾠδὴ πρὸς τὸν Ἀσσύριον.
Δεῦτε ἀγαλλιασώμεθα	xciv	Λίνος ᾠδῆς τῷ Δαυίδ.
Δίκασον κύριε	xxxiv	Τῷ Δαυίδ.
Ἐὰν μὴ κύριος οἰκοδομήσῃ οἶκον .	cxxvi	Ὠδὴ τῶν ἀναβαθμῶν.
Εἰ ἀληθῶς ἄρα δικαιοσύνην	lvii	Εἰς τὸ τέλος, μὴ διαφθείρῃς, τῷ Δαυὶδ εἰς στηλογραφίαν.
Εἰ μὴ ὅτι κύριος ἦν ἐν ἡμῖν	cxxiii	Ὠδὴ τῶν ἀναβαθμῶν.
Εἶπα, φυλάξω τὰς ὁδούς μου	xxxviii	Εἰς τὸ τέλος, τῷ Ἰδιθοὺν ᾠδὴ τῷ Δαυίδ.
Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ	xiii	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ	liii	Εἰς τὸ τέλος, ὑπὲρ μαελὲθ συνέσεως τῷ Δαυίδ.
Εἶπεν ὁ κύριος τῷ κυρίῳ μου	cix	Ψαλμὸς τῷ Δαυίδ.
Εἰσάκουσον κύριε τῆς δικαιοσύνης μου	xvi	Προσευχὴ τοῦ Δαυίδ.
Εἰσάκουσον ὁ θεὸς τῆς δεήσεώς μου	lx	Εἰς τὸ τέλος, ἐν ὕμνοις τῷ Δαυίδ.
Εἰσάκουσον ὁ θεὸς τ. προσευχῆς μου.....	lxiii	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Ἐκ βαθέων ἐκέκραξά	cxxix	Ὠδὴ τῶν ἀναβαθμῶν.
Ἐλέησόν με ὁ θεὸς, ἐλέησόν με ..	lvi	Εἰς τὸ τέλος, μὴ διαφθείρῃς, τῷ Δαυὶδ εἰς στηλογραφίαν, ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαοὺλ εἰς τὸ σπήλαιον.
Ἐλέησόν με ὁ θεὸς κατὰ τὸ μέγα ἔλεός σου.....	l	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυὶδ, ἐν τῷ ἐλθεῖν πρὸς αὐτὸν Νάθαν τὸν προφήτην, ἡνίκα εἰσῆλθε πρὸς Βηρσαβεέ.
Ἐλέησόν με ὁ θεὸς, ὅτι κατεπάτησέ με	lv	Εἰς τὸ τέλος, ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου, τῷ Δαυὶδ εἰς στηλογραφίαν, ὁπότε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ.

Ps. xxxviii. was said in the Greek morning office as one of the series Hexapsalmus. Vss. 21 and 22 were repeated at the end of it.

It is a proper Psalm for Ash-Wednesday.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and

Ἔλεον καὶ κρίσιν ᾄσομαί σοι	c	Ψαλμὸς τῷ Δαυίδ.
Ἐνέγκατε τῷ κυρίῳ	xxviii	Ψαλμὸς τῷ Δαυὶδ, ἐξοδίου σκηνῆς.
Ἐν ἐξόδῳ Ἰσραήλ	cxiii	Ἀλληλούϊα.
Ἐν τῷ ἐπικαλεῖσθαί με	iv	Εἰς τὸ τέλος, ἐν ψαλμοῖς ᾠδὴ τῷ Δαυίδ.
Ἐν τῷ ἐπιστρέψαι κύριον	cxxv	Ὠδὴ τῶν ἀναβαθμῶν.
Ἐνώτισαι ὁ θεὸς τὴν προσευχήν μου	liv	Εἰς τὸ τέλος, ἐν ὕμνοις συνέσεως τῷ Δαυίδ.
Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου	lviii	Εἰς τὸ τέλος, μὴ διαφθείρῃς, τῷ Δαυὶδ εἰς στηλογραφίαν, ὁπότε ἀπέστειλε Σαοὺλ, καὶ ἐφύλαξε τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτόν.
Ἐξελοῦ με κύριε ἐξ ἀνθρώπου πονηροῦ	cxxxix	Εἰς τὸ τέλος, τῷ Δαυὶδ ψαλμός.
Ἐξηρεύξατο ἡ καρδία μου	xliv	Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων τοῖς υἱοῖς Κορὲ εἰς σύνεσιν, ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ.
Ἐξομολογεῖσθε τῷ κυρίῳ, καὶ ἐπικαλεῖσθε	civ	Ἀλληλούϊα.
Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθὸς	cxvii	Ἀλληλούϊα.
Ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθὸς	cxxxv	Ἀλληλούϊα.
Ἐξομολογεῖσθε τῷ κυρίῳ ὅτι χρηστὸς	cv	Ἀλληλούϊα.
Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστὸς	cvi	Ἀλληλούϊα.
Ἐξομολογήσομαί σοι κύριε ἐν ὅλῃ καρδίᾳ μου, καὶ ἐναντίον	cxxxvii	Ψαλμὸς τῷ Δαυὶδ, Ἀγγαίου καὶ Ζαχαρίου.
Ἐξομολογήσομαί σοι κύριε ἐν ὅλῃ καρδίᾳ μου, διηγήσομαι	ix	Εἰς τὸ τέλος, ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ, ψαλμὸς τῷ Δαυίδ.
Ἐξομολογήσομαί σοι κύριε ἐν ὅλῃ καρδίᾳ μου, ἐν βουλῇ	cx	Ἀλληλούϊα.
Ἐξομολογησόμεθά σοι ὁ θεὸς	lxxiv	Εἰς τὸ τέλος, μὴ διαφθείρῃς, ψαλμὸς ᾠδὴς τῷ Ἀσάφ.
Ἐπαίνει, Ἱερουσαλὴμ, τὸν κύριον.	cxlvii	Ἀλληλούϊα. Ἀγγαίου καὶ Ζαχαρίου.
Ἐπακούσαι σου κύριος ἐν ἡμέρᾳ θλίψεως	xix	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Ἐπὶ σοὶ κύριε ἤλπισα	xxx	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυὶδ, ἐκστάσεως.
Ἐπὶ σοὶ κύριε ἤλπισα	lxx	Τῷ Δαυὶδ υἱῶν Ἰωναδὰβ, καὶ τῶν πρώτων αἰχμαλωτισθέντων.
Ἐπίστευσα, διὸ ἐλάλησα	cxv	Ἀλληλούϊα.
Ἐπὶ τῷ κυρίῳ πέποιθα	x	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Ἐπὶ τῶν ποταμῶν Βαβυλῶνος....	cxxxvi	Τῷ Δαυὶδ, Ἱερεμίου.
Ἑτοίμη ἡ καρδία μου ὁ θεὸς	cvii	Ὠδὴ ψαλμοῦ τῷ Δαυίδ.
Εὐδοκήσας κύριε τὴν γῆν σου	lxxxiv	Εἰς τὸ τέλος, τοῖς υἱοῖς Κορὲ ψαλμός.
Εὐλόγει ἡ ψυχή μου τὸν κύριον, καὶ πάντα	ci	Τῷ Δαυίδ.
Εὐλόγει ἡ ψυχή μου τὸν κύριον. Κύριε	ciii	Τῷ Δαυίδ.
Εὐλογήσω τὸν κύριον	xxxiii	Τῷ Δαυὶδ, ὁπότε ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐναντίον Ἀβιμέλεχ, καὶ ἀπέλυσεν αὐτὸν, καὶ ἀπῆλθεν.
Εὐλογητὸς κύριος ὁ θεός μου	cxliii	Τῷ Δαυὶδ πρὸς τὸν Γολιάδ.
Εὐφράνθην ἐπὶ τοῖς εἰρηκόσι μοι .	cxxi	Ὠδὴ τῶν ἀναβαθμῶν.
Ἕως πότε κύριε ἐπιλήσῃ μου	xii	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Ἠγάπησα, ὅτι εἰσακούσεταί	cxiv	Ἀλληλούϊα.
Ἥρα τοὺς ὀφθαλμούς μου	cxx	Ὠδὴ τῶν ἀναβαθμῶν.
Θεὸς ἐκδικήσεων κύριος	xciii	Ψαλμὸς τῷ Δαυὶδ τετράδι σαββάτου.
Θεὸς θεῶν κύριος ἐλάλησε	xlix	Ψαλμὸς τῷ Ἀσάφ.
Ἰδοὺ δὴ εὐλογεῖτε τὸν κύριον	cxxxiii	Ὠδὴ τῶν ἀναβαθμῶν.
Ἰδοὺ δὴ τί καλὸν, ἢ τί τερπνὸν ...	cxxxii	Ὠδὴ τῶν ἀναβαθμῶν.
Ἵνα τί ἐφρύαξαν ἔθνη	ii	No title.
Ἵνα τί ἀπώσω ὁ θεὸς	lxxiii	Συνέσεως τῷ Ἀσάφ.

Ps. xxxix. is appointed in the Burial office.

heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM XXXIX. *Dixi, Custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Ebening Prayer.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

Κλῖνον κύριε τὸ οὖς σου.....	lxxxv	Προσευχὴ τῷ Δανίδ.
Κρῖνόν με, κύριε, ὅτι ἐγὼ	xxv	Τοῦ Δανίδ.
Κρῖνόν με ὁ θεὸς, καὶ δίκασον	xlii	Ψαλμὸς τῷ Δανίδ.
Κύριε ἐδοκίμασάς με, καὶ ἔγνως..cxxxviii		Εἰς τὸ τέλος, ψαλμὸς τῷ Δανίδ.
Κύριε εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι	cxlii	Ψαλμὸς τῷ Δανὶδ, ὅτε αὐτὸν ὁ υἱὸς κατεδιώκει.
Κύριε εἰσάκουσον τῆς προσευχῆς μου, καὶ ἡ κραυγὴ	ci	Προσευχὴ τῷ πτωχῷ, ὅταν ἀκηδιάσῃ, καὶ ἐναντίον κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ.
Κύριε ἐκέκραξα πρὸς σὲ	cxl	Ψαλμὸς τῷ Δανίδ.
Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται	xx	Εἰς τὸ τέλος, ψαλμὸς τῷ Δανίδ.
Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ..	lxxxix	Προσευχὴ τοῦ Μωυσῆ ἀνθρώπου τοῦ θεοῦ.
Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με	vi	Εἰς τὸ τέλος, ἐν ὕμνοις ὑπὲρ τῆς ὀγδόης, ψαλμὸς τῷ Δανίδ.
Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με	xxxvii	Ψαλμὸς τῷ Δανὶδ εἰς ἀνάμνησιν περὶ σαββάτου.
Κύριε ὁ θεός μου, ἐπὶ σοὶ ἤλπισα.	vii	Ψαλμὸς τῷ Δανὶδ, ὃν ᾖσε τῷ κυρίῳ ὑπὲρ τῶν λόγων Χουσὶ υἱοῦ Ἰεμενεί.
Κύριε ὁ θεὸς τῆς σωτηρίας μου ..	lxxxvii	Ὠδὴ ψαλμοῦ τοῖς υἱοῖς Κορὲ, εἰς τὸ τέλος, ὑπὲρ μαελὲθ τοῦ ἀποκριθῆναι, συνέσεως Αἱμὰν τῷ Ἰσραηλίτῃ.
Κύριε ὁ κύριος ἡμῶν, ὡς θαυμαστὸν	viii	Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν, ψαλμὸς τῷ Δανίδ.
Κύριε, οὐχ ὑψώθη ἡ καρδία μου ..	cxxx	Ὠδὴ τῶν ἀναβαθμῶν.
Κύριε, τί ἐπληθύνθησαν	iii	Ψαλμὸς τῷ Δανὶδ, ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Ἀβεσσαλὼμ τοῦ υἱοῦ αὐτοῦ.
Κύριε τίς παροικήσει	xiv	Ψαλμὸς τῷ Δανίδ.
Κύριος ποιμαίνει με καὶ οὐδὲν....	xxii	Ψαλμὸς τῷ Δανίδ.
Κύριος φωτισμός μου	xxvi	Τοῦ Δανὶδ πρὸ τοῦ χρισθῆναι.
Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη ..	i	No title.
Μακάριος ἀνὴρ ὁ φοβούμενος.....	cxi	Ἀλληλούϊα.
Μακάριος ὁ συνιῶν ἐπὶ πτωχὸν ..	xl	Εἰς τὸ τέλος, ψαλμὸς τῷ Δανίδ.
Μακάριοι ἄμωμοι ἐν ὁδῷ	cxviii	Ἀλληλούϊα.
Μακάριοι πάντες οἱ φοβούμενοι ..	cxxvii	Ὠδὴ τῶν ἀναβαθμῶν.
Μακάριοι ὧν ἀφέθησαν.....	xxxi	Συνέσεως τῷ Δανίδ.
Μέγας Κύριος καὶ αἰνετὸς	xlvii	Ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορὲ δευτέρᾳ σαββάτου.
Μὴ παραζήλου ἐν ποιηρευομένοις.	xxxvi	Τῷ Δανίδ.
Μνήσθητι Κύριε τοῦ Δαυὶδ	cxxxi	Ὠδὴ τῶν ἀναβαθμῶν.
Ὁ θεὸς ἀπώσω ἡμᾶς καὶ καθεῖλες.	lix	Εἰς τὸ τέλος, τοῖς ἀλλοιωθησομένοις ἔτι, εἰς στηλογραφίαν τῷ Δανὶδ εἰς διδαχὴν, ὁπότε ἐνεπύρισε τὴν Μεσοποταμίαν Συρίας, καὶ τὴν Συρίαν Σοβὰλ, καὶ ἐπέστρεψεν Ἰωὰβ, καὶ ἐπάταξε τὴν φάραγγα τῶν ἁλῶν, δώδεκα χιλιάδας.
Ὁ θεὸς εἰς τὴν βοήθειαν μου πρόσχες	lxix	Εἰς τὸ τέλος, τῷ Δανὶδ εἰς ἀνάμνησιν, εἰς τὸ σῶσαί με Κύριον.
Ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν ..	lxxxi	Ψαλμὸς τῷ Ἀσάφ.
Ὁ θεὸς ἐν τοῖς ὠσὶν ἡμῶν.....	xliii	Εἰς τὸ τέλος, τοῖς υἱοῖς Κορὲ εἰς σύνεσιν, ψαλμός.
Ὁ θεὸς ἐν τῷ ὀνόματί σου	liii	Εἰς τὸ τέλος, ἐν ὕμνοις συνέσεως τῷ Δαυὶδ, ἐν τῷ ἐλθεῖν τοὺς Ζειφαίους, καὶ εἰπεῖν τῷ Σαοὺλ, Οὐκ ἰδοὺ Δαυὶδ κέκρυπται παρ' ἡμῖν;
Ὁ θεὸς, ἦλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου	lxxviii	Ψαλμὸς τῷ Ἀσάφ.
Ὁ θεὸς ἡμῶν καταφυγὴ καὶ δύναμις	xlv	Εἰς τὸ τέλος, ὑπὲρ τῶν υἱῶν Κορὲ, ὑπὲρ τῶν κρυφίων ψαλμός.
Ὁ θεὸς ὁ θεός μου πρὸς σὲ ὀρθρίζω	lxii	Ψαλμὸς τῷ Δανὶδ, ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ἰδουμαίας.
Ὁ θεὸς οἰκτειρήσαι ἡμᾶς	xlvi	Εἰς τὸ τέλος, ἐν ὕμνοις ψαλμὸς τῷ Δανίδ.
Ὁ θεὸς ὁ θεός μου, πρόσχες μοι ..	xxi	Εἰς τὸ τέλος, ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς, ψαλμὸς τῷ Δανίδ.

Ps. xlii. is appointed in the Roman office for Baptism of Adults.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM XLII. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us

Ὁ θεὸς τὴν αἴνεσίν μου μὴ	cviii	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.
Ὁ θεὸς, τίς ὁμοιωθήσεταί σοι	lxxxii	Ὠδὴ ψαλμοῦ τῷ Ἀσάφ.
Ὁ θεὸς τὸ κρίμα σου τῷ βασιλεῖ δὸς	lxxi	Εἰς Σαλωμών.
Οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι ..	lxxxvi	Τοῖς υἱοῖς Κορὲ ψαλμὸς ᾠδῆς.
Οἱ πεποιθότες ἐπι κύριον	cxxiv	Ὠδὴ τῶν ἀναβαθμῶν.
Οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ .	xviii	Εἰς τὸ τέλος ψαλμὸς τῷ Δαυίδ.
Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου	xc	Αἶνος ᾠδῆς τῷ Δαυίδ.
Ὁ κύριος ἐβασίλευσεν ἀγαλλιάσθω	xcvi	Τῷ Δαυὶδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται.
Ὁ κύριος ἐβασίλευσεν εὐπρέπειαν	xcii	Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ, αἶνος ᾠδῆς τῷ Δαυίδ.
Ὁ κύριος ἐβασίλευσεν, ὀργιζέσθωσαν	xcviii	Ψαλμὸς τῷ Δαυίδ.
Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος	xli	Εἰς τὸ τέλος, εἰς σύνεσιν τοῖς υἱοῖς Κορέ.
Ὁ ποιμαίνων τὸν Ἰσραὴλ πρόσχες	lxxix	Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων, μαρτύριον τῷ Ἀσὰφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.
Οὐχὶ τῷ θεῷ ὑποταγήσεται	lxi	Εἰς τὸ τέλος, ὑπὲρ Ἰδιθοὺν ψαλμὸς τῷ Δαυίδ.
Πάντα τὰ ἔθνη κροτήσατε χεῖρας .	xlvi	Εἰς τὸ τέλος, ὑπὲρ τῶν υἱῶν Κορὲ ψαλμός.
Πλεονάκις ἐπολέμησάν με.....	cxxviii	Ὠδὴ τῶν ἀναβαθμῶν.
Προσέχετε λαός μου τὸν νόμον μου	lxxvii	Συνέσεως τῷ Ἀσάφ.
Πρὸς κύριον ἐν τῷ θλίβεσθαί με ..	cxix	Ὠδὴ τῶν ἀναβαθμῶν.
Πρὸς σὲ ᾖρα τοὺς ὀφθαλμούς μου .	cxxii	Ὠδὴ τῶν ἀναβαθμῶν.
Πρὸς σὲ, κύριε ᾖρα τὴν ψυχήν μου	xxiv	Ψαλμὸς τῷ Δαυίδ.
Πρὸς σὲ κύριε ἐκέκραξα	xxvii	Τοῦ Δαυίδ.
Σοὶ πρέπει ὕμνος	lxiv	Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυὶδ, ᾠδή.
Σῶσόν με ὁ θεὸς, ὅτι εἰσήλθοσαν..	lxviii	Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων, τῷ Δαυίδ.
Σῶσόν με κύριε, ὅτι ἐκλέλοιπεν ..	xi	Εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης, ψαλμὸς τῷ Δαυίδ.
Τὰ ἐλέη σου κύριε εἰς τὸν αἰῶνα ..	lxxxviii	Σύνέσεως Αἰθὰμ τῷ Ἰσραηλίτῃ.
Τὰ ῥήματά μου ἐνώτισαι κύριε ...	v	Εἰς τὸ τέλος, ὑπὲρ τῆς κληρονομούσης, ψαλμὸς τῷ Δαυίδ.
Τί ἐγκαυχᾷ ἐν κακίᾳ ὁ δυνατὸς ...	li	Εἰς τὸ τέλος συνέσεως τῷ Δαυὶδ, ἐν τῷ ἐλθεῖν Δωὴκ τὸν Ἰδουμαῖον, καὶ ἀναγγεῖλαι τῷ Σαοὺλ, καὶ εἰπεῖν αὐτῷ, Ἦλθε Δαυὶδ εἰς τὸν οἶκον Ἀβιμέλεχ.
Τοῦ κυρίου ἡ γη καὶ τὸ πλήρωμα .	xxiii	Ψαλμὸς τῷ Δαυὶδ τῆς μιᾶς σαββάτου.
Ὑπομένων ὑπέμεινα τὸν κύριον...	xxxix	Εἰς τὸ τέλος, τῷ Δαυὶδ ψαλμός.
Ὑψώσω σε, κύριε, ὅτι ὑπέλαβές με	xxix	Εἰς τὸ τέλος, ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου τοῦ Δαυίδ.
Ὑψώσω σε, ὁ θεός μου	cxliv	Αἴνεσις τοῦ Δαυίδ.
Φησὶν ὁ παράνομος τοῦ ἁμαρτάνειν	xxxv	Εἰς τὸ τέλος, τῷ δούλῳ κυρίου τῷ Δαυίδ.
Φύλαξόν με κύριε, ὅτι	xv	Στηλογραφία τῷ Δαυίδ.
Φωνῇ μου πρὸς κύριον ἐκέκραξα, καὶ ἡ φωνή μου πρὸς τὸν θεὸν ..	lxxvi	Εἰς τὸ τέλος, ὑπὲρ Ἰδιθοὺν ψαλμὸς τῷ Ἀσάφ.
Φωνῇ μου πρὸς κύριον ἐκέκραξα, φωνῇ μου πρὸς κύριον	cxli	Συνέσεως τῷ Δαυὶδ, ἐν τῷ εἶναι αὐτὸν ἐν τῷ σπηλαίῳ, προσευχή.
Ὡς ἀγαθὸς ὁ θεὸς τῷ Ἰσραὴλ	lxxii	Ψαλμὸς τῷ Ἀσάφ.
Ὡς ἀγαπητὰ τὰ σκηνώματά σου..	lxxxiii	Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν τοῖς υἱοῖς Κορὲ ψαλμός.

The Psalms in this list are numbered according to the Septuagint. From i. to ix this numbering agrees with our own. ix. of the Septuagint includes ix. and x. of our version. x. of the Septuagint is our xi., xi. is our xii., and so on until cxiii. of the Septuagint cxiv. of our version. cxiii. of the Septuagint includes cxiv. and cxv of our version. cxvi. of our version is divided at ver. 10 and becomes cxiv. and cxv in the Septuagint. cxvi. of the Septuagint answers to cxvii. of ours, and so on until cxlvi. of the Septuagint, which ends at ver. 11 of our cxlvii. vss. 12—20, form cxlvii. of the Septuagint. cxlviii.—cl. are the same as our numbering.

Ps. xlv. A Proper Psalm for Christmas-Day.

Ps. xlvi. occurs in the Mesorion of the 1st hour.

Ps. xlvii. A Proper Psalm for Ascension-Day.

Ps. xlviii. A Proper Psalm for Whitsunday.

Ps. xlviii. was used in the Temple Service for the 2nd day throughout the year.

into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSALM XLV. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM XLVI. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSALM XLVII. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city

OF THE RECITAL OF THE PSALMS ACCORDING TO THE MODERN (AND ANCIENT) JEWISH USE.

For the following Tables of Psalms according to the present (and past) use of the Jews, we are indebted to the kindness of Dr Schiller-Szinessy.

I.

Pss. used in the Ritual of the Ashkenazim (אשכנזים), i.e. the majority of the Jews inhabiting England, Holland, France, Germany, Poland and the Austrian States.

Daily. At Morning Service.

Ps. cxxii. The use of this Psalm is very recent, nor is it general.

Ps. xxx. This is recited before Barukh Sheamar (ברוך שאמר); its use is general, but not very ancient.

Ps. cxlv. (preceded by lxxxiv. 5 and cxliv. 15, and hence commonly called אשרי) and succeeded by cxv. 18), twice recited during the service; it is considered one of the most ancient in point of use. The Talmud B. Berakhoth 4 b. mentions its recital as meritorious.

Pss. cxlvi—cl., the five Halleluyahs, (הללויה), are very ancient in point of use, though not so ancient as the cxlvth.

At Afternoon Service.

Psalm cxlv. with the three vv. as above.

On the Majority of the Days of the Year.

At Morning Service.

Ps. c. This Psalm is used every day with the exception of Sabbaths, Festivals, the Eve of the Passover, the Middle Holidays of Passover, and the Eve of the Day of Atonement.

Ps. vi. Without *v.* 1, i.e. the superscription, for which is however read 2 Sam. xxiv. 14. This Psalm is recited every day, with the exception of the days of Sabbaths, Festivals, the Middle Holidays, New Moon (ראש חדש), the two days of both Purim (פורים), the eight days of Ḥanukkah[1] (חנכה), the 9th and 15th of Ab[2], the 15th of Shebat[3], the whole month of Nisan, the 33rd of 'Omer[4] (עמר), the days from the commencement of Sivan, until after Pentecost, the Eves of New Year and the Day of Atonement, and the days intervening between the Day of Atonement and the Festival of Tabernacles, the day succeeding a Festival (אסרו חג), the morning when a child is circumcised, or when a bridegroom within the seven days of rejoicing (ז' ימי המשתה) is present (according to some, only the marriage day).

[1] Ḥanukkah חֲנֻכָּה is observed for 8 days in commemoration of the Makkabean victory over the forces of Antiochus Epiphanes. It is called so from the rededication of the Temple, and the xxxth Psalm is recited thereon, both on account of its superscription and contents.

[2] The 15th of Ab is a half-holiday (i.e. a day of semi-sacred observance) for several reasons; *vide* Talm. B. Ta'anith 30 b. and 31 a.

[3] The 15th of Shebat is a half-holiday on account of its being 'New Year' for the trees (i.e. they commence budding on that day, &c.). T. B. Rosh Hasshanah 14 b.

[4] The 33rd of 'Omer (for this name *vide* Lev. xxiii. 15) is observed as the 'Scholars' feast,' because on that day none of the disciples of Rabbi 'Aqiba died (or rather none of his followers, in Bar Kokheba's rising against the Romans, were slain).

Ps. li. According to Basil the night service concluded with this Psalm. He writes, 'When the day began to dawn, all together as with one mouth and one heart raise the Psalm of Confession to the Lord, to which each supplies his own private words of repentance.' Athanasius gives it this title, 'the Psalm of Confession.' Cassian relates that it was appointed at the close of *matins*, which was introduced as distinct from the nocturnal service. It is still sung in the Greek Morning Office.

It is the 1st Psalm of the Western Lauds on Mondays, the 2nd in the Benedictine. It is a Burial Psalm in the Roman use, a Psalm in the Communion of the Sick. It is the 3rd Psalm of the 3rd hour office in the East. It is also used during the Late Evensong and in the Visitation of the Sick, the Office for the Dying, the Confession of Penitents, and the Burial of the Dead.

It is used in the Commination Service on Ash-Wednesday.

of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLIX. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning Prayer.

PSALM L. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Ps. xx. This Psalm is recited every day with the exception of Sabbaths and Festivals, New Moon, Ḥanukkah, Purim, (both the little and the great), the eves of Festivals, their Middle Holidays, the day succeeding a Festival, and the 9th of Ab[5].

Ps. lxxxiii. is recited as the concluding Psalm with the exception of the days when Psalm vi. is not recited.

At Afternoon Service.

Ps. vi. without *v.* 1, i.e. the superscription, &c. as above, is recited every day, with the exception of Sabbaths and Festivals, New Moon, Purim, Ḥanukkah, the 9th and 15th of Ab, the 15th of Shebat, the 33rd of 'Omer, &c. (in all these cases the Psalm is also not recited on the preceding afternoon), the Eve of the Day of Atonement, and the days between that day and the Festival of Tabernacles.

Occasional.

At Morning Service.

Pss. xix. xxxiv. xc. xci. cxxxv. cxxxvi. xxxiii. xcii. xciii. are recited on Sabbaths and Festivals, and in some congregations also on the 7th of the Festival of Tabernacles, which (although, biblically speaking, only one of the Middle Holidays) is distinguished by the Rabbis as הושענא רבה. See T. B. Sukkah 43[b].

Ps. xxiv. is used at the carrying back of the Scroll of the Law on week-days.

Ps. xxix. is used on Sabbaths, Festivals, New Year, and the Day of Atonement, for the last-mentioned purpose.

Ps. xxiv. is recited on Sunday, after the service.

Ps. xlviii. is recited on Monday.

Ps. lxxxii. is recited on Tuesday.
Ps. xciv. —— Wednesday.
Ps. lxxxi. —— Thursday.
Ps. xciii. —— Friday.
Ps. xcii. —— Saturday (Sabbath).

These Psalms were recited by the Levites in the Temple Service. Mishnah Tamid vii. 4, and T. B. Rosh Hashanah 31 a.

Pss. cxiii. cxiv. cxv. cxvi. cxvii. cxviii. are recited on the Festivals, the New Moon, and the eight days of Ḥanukkah; on the last six days of Passover and the day or days of the New Moon *vv.* 1—11 of cxv. and cxvi. are respectively left out.

At Afternoon Service.

Ps. xxiv. is recited at the carrying back of the Scroll of the Law, to which Ps. xcii. is added, if it be on a Sabbath.

Pss. civ. cxx—cxxxiv. are recited after service on the Sabbaths intervening between Tabernacles and Passover.

Ps. cxxxiv. precedes the *Evening Service in its Time* (מעריב בזמנו), i.e. the second Service when it is dark, except on Friday and Saturday.

Pss. xcv—xcix. xxix. precede the Sabbath Psalms xcii. xciii. (see above).

Pss. cxliv. and lxvii. (and xci. except when a Festival falls within the next three days) are recited on the Sabbath evening, i.e. the going out of the Sabbath (מוצאי שבת).

Special Psalms.

Ps. xlvii. is seven times recited prior to the blowing of the Trumpet (תקיעת שופר) on the Day of Memorial (New Year ראש השנה).

Pss. xvi. and xlix. are recited at the Mourner's Service, at home, and Ps. xci., preceded by the last *v.* of the xcth Ps., is recited at the Burial Service.

Ps. xii. is recited at a Circumcision.

Ps. xxvii. is recited on the days of the month of Elul morning and evening[6].

Ps. xxx. is recited after the lighting of the Ḥanukkah lights.

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[5] The 9th of Ab is the anniversary of the destruction of both Temples by the Babylonians and Romans. The other fasts alluded to in these 'Tables,' are mentioned in the Bible; so is also that of the 9th of Ab (Zech. viii. 19).

[6] Ps. xxvii. is recited morning and evening during the month of Elul, on account of these days being the precursors of the Days of Judgment and Atonement; the contents will justify its appointment.

Ps. liv. is the 1st Psalm at the Sixth Hour. It is appointed also in the Greek Office for the Visitation of the Sick.

It is a fixed Psalm at Prime, Sunday and Week Day. It is a proper Psalm for Good Friday in the English Ritual.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM LII. *Quid gloriaris ?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

PSALM LIII. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIV. *Deus, in Nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM LV. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the

Pss. cii. viii. and xx. are used when the Minor Day of Atonement (יום כפור קטן) Service is performed. This is the case on the afternoon of most of the eves of New Moon.

On Passover evenings at the domestic service the two Hallels are recited, viz. the Mitzric or Egyptian (הלל המצרי) cxiii—cxviii, and the great (הלל הגדול) viz. (cxxxv. and) cxxxvi. T. B. Pesachim 118a. Before "Grace" on week days, Psalm cxxxvii; on Sabbaths, Festivals, Marriages, &c. cxxvi. is recited prior to "Grace." The pious and learned love to recite constantly the תמניא אפין, or eight-fold AB. i. e. cxix. (T. B. Berakhoth 4 b), and few of these neglect to recite every day a number of Psalms, artificially divided, however, so as to recite the whole Psalter every week, according to the following division:

Pss.		Pss.
I.	1—29.	V. 90—106.
II.	30—50.	VI. 107—119.
III.	51—72.	VII. 120—150.
IV.	73—89.	

II.

Psalms used in the ritual of the Sephardim (ספרדים), i.e. the majority of the Jews inhabiting (formerly Spain and Portugal, and now) Turkey, Morocco, Tunis, &c., are,

Daily.

At Morning Service.

Pss. xxx. ciii. xix. The use of these, although ancient, is not of equal antiquity with those which follow; the remarks made with respect to the Psalms used in the Ashkenazic Ritual, where and when both agree, are applicable to those used here.

Ps. cxlv. See Ashkenazic Ritual.

Pss. cxlvi—cl. the five Halleluyahs. See Ashk. Rit.

Ps. cxlv. Recited before the Aramaic "Qedusshah." See Ashk. Rit.

At Afternoon Service.

Pss. lxxxiv. and cxlv. See Ashk. Rit.

On the Majority of the days of the Year.

At Morning Service.

Pss. xxv. xx. lxxxvi. (for exceptions, see above in Ashk. Ritual to vi. and xx. and cxxiv.

At Afternoon Service.

Pss. xxv. cxli. cxlii. For exceptions, see above in Ashk. Ritual (to vi. and xx.).

Ps. cxxxiv. is recited in the Evening Service except on Fridays and the eve of Festivals and Holy Convocations. The same is the case with cxxi.

Occasional.

At Morning Service.

Pss. xxxiii. xxxiv. xc. xci. xcviii. cxxi. cxxii. cxxiii. cxxiv. cxxxv. cxxxvi. xcii. xciii. in addition to xix. used daily, are recited on Sabbaths; they are also used on Festivals, except xcii. and xciii. (unless these should fall on Saturdays), in place of which a specific Festival Psalm is appointed, e.g. at Passover, cvii., on Pentecost, lxviii., on Tabernacles, xlii. and xliii., on the 8th Day of Solemn assembly, xii., on New Year, (Day of Memorial.) lxxxi., on the Day of Atonement, xxxviii. In many congregations the following Pss. are also recited on the Day of Atonement: xvii. xxv. xxxii. li. lxv. lxxxv. lxxxvi. ciii. ciii. and civ.

For other special Psalms used in the morning service, see above in Ashk. Ritual.

Ps. lvi. is the 1st Psalm of the Mesorion of the 6th hour in the East.

Ps. lvii. is the 2nd Psalm of the Mesorion of the 6th hour.

walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

PSALM LVI. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle : are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM LVII. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stopeth her ears;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there

Ps. xcii. is recited at the carrying back of the "Law", on Sabbath.

Ps. cxviii. (v. 25—29.) cxix. Songs of Degrees, cxx.—cxxxiv. lxxii. lxxiii. lxxiv. xxvii. xxxvii. cxxxviii. cxxxix. cxl. cxliii. xli. xvi. lxxv. cxliv. lxvii.

Ps. cxxxiv. is also recited at the commencement of the evening service, and if no Festival occur within the next three days, also Ps. xci.

The respective Psalms of Sabbath and the Festivals for the morning are also recited the evening before.

Additional Psalms on special occasions.

For additional Psalms on special occasions, see Ashk. Ritual. Beside these however the Sephardim recite also

Ps. civ. on the eve and morning of New Moon.

Ps. xlv. at the house of a bridegroom, or when he is present in the synagogue. Some thus honour the presence of a bridegroom during the seven days of rejoicing, others only on the day of the marriage.

Ps. xxii. on the night or morning of Purim.

Ps. xxix. alone on Friday evening; Ps. xcii. and xciii. are already appointed as Sabbath Psalms, see above.

Any other remarks made in reference to the Ashkenazic Ritual, hold good with regard to the Sephardic.

Ps. xxxii. concludes the Service of the Day of Atonement.

Ps. lxxxiii. is added to the ordinary Psalms in the morning, and Ps. cii. to those in the afternoon service, on the fast of the 7th month ("Gedaliah" 2 Kings xxv. 25, and Zech. vii. 5 and viii. 19).

Ps. cii. is added to the ordinary Psalms in the afternoon service, of the 10th of Tebeth, (the Fast of the 10th month).

Ps. cxxiv. is recited in addition to Ps. xxii. on the Fast of Esther (the eve of Purim; see above).

Ps. lxxix. is used on the 17th of Tammuz (Fast of the 4th month), in the morning; the evening is as the evening of the 10th of Tebeth.

Ps. cxxxvii. is recited on the 9th of Ab[5] (Fast of the 5th month).

For a further account of the use of the Psalms in the Jewish Rituals see p. 401.

Ps. lxi. is the 3rd Psalm in the Mesorion of the 3rd hour. It is appointed in the Greek Office for the Visitation of the Sick.

is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

PSALM LIX. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM LX. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSALM LXII. *Nonne Deo ?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fail.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

CATALOGUE OF THE PSALMS ACCORDING TO THEIR TITLES IN THE BIBLE VERSION, WITH EXPLANATORY REMARKS.

Ps. i. No title. The expressions in the Psalm are so general that it is impossible to fix with any certainty the time and occasion of its composition.

Ps. ii. No title. In some arrangements of the Psalms i. and ii. are continuous. The separation, however, is at least 700 years old; the subjects are different. Ps. ii. may have been composed when David was contending against Moab, Edom, and Philistia, and we read that the Lord preserved David whithersoever he went.

The terms 'Anointed' and 'Son' refer in the first instance to David himself, but the Psalm is confessedly Messianic, and contains a prediction of the might of the kingdom of Christ.

Ps. iii. 'A Psalm of David, when he fled from Absalom his son.'

It is thought that the titles of the Psalms are not less ancient than the time of Hezekiah, whose servants collected the Proverbs.

The term 'Selah,' which occurs in the Bible version of this and many other Psalms, but is omitted in the Prayer-book translation, may be regarded as a poetical mark of admiration.

Ps. iv. 'To the chief Musician (marg. overseer) on Neginoth, a Psalm of David.'

Neginoth are probably stringed instruments. Aben Ezra, however, regards this and similar titles as the first words of a familiar song, whereby the tune of the Psalm was indicated.

This Psalm may have been composed on the same occasion as the former. Vss. 4 and 9 may possibly contain an allusion to the counsel of Ahithophel to make a night attack on the fugitive king.

In ver. 2, 'leasing' = 'lying.'

In ver. 8, 'Since the time' is rendered in the Bible 'more than in the time.'

Ps. v. 'To the chief Musician upon Nehiloth, a Psalm of David.'

Nehiloth are probably wind instruments.

Ver. 11 again suggests an allusion to Ahithophel.

Ps. vi. 'To the chief Musician on Neginoth upon Sheminith, a Psalm of David.'

The addition of Sheminith to Neginoth probably denotes that the instrument was eight-stringed.

There is no period of David's life to which the Psalm seems so appropriate as to the occasion of his penitence after his sin in the matter of Uriah and Bathsheba.

Ps. vii. 'Shiggaion of David, which he sang unto the Lord, concerning the words (marg. business) of Cush the Benjamite.'

Gesenius interprets the word 'Shiggaion' a hymn of praise, but to obtain this sense he is obliged to have recourse to an interchange of ש and שׁ. The natural meaning of 'Shiggaion' is a story of error. The contents of the Psalm are, moreover, not of a specially jubilant character. David vindicates himself from the charge of cruelty even towards his enemies, and commits his cause into God's hands as a righteous Judge. The contents correspond with the period of his persecution by Saul. See 1 Sam. xxiv. and xxvi.

Cush the Benjamite is otherwise unknown. It has been thought by some that Saul himself is designated under this title; or it might be the traditional name of one of the counsellors to whom David alludes, 1 Sam. xxvi. 19.

Ver. 4. 'I have delivered', i.e. to death.

Vss. 13 and 14 seem better referred to God than to the wicked; ver. 15 returns to describe the wicked.

Ps. viii. 'To the chief Musician upon Gittith.'

According to the Apost. Const. Morning Prayer began with Ps. lxiii. The 1st verse suggests it as appropriate. Chrysostom and Cassian also mention it as serving this purpose; and Athanasius commends it as suitable likewise for early morning devotions.

Ps. lxiii. is the 3rd Psalm of the Greek Hexapsalmus, said at the Morning Office. The last two verses are repeated. It is also the 3rd Psalm at Sunday Lauds in the Western Office; again it is the 2nd Psalm after the 51st at Monday Lauds; the 4th in the Benedictine Sunday Lauds.

Pss. lxv—lxx. are used in the Greek Nocturns for Saturdays.

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

O GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Evening Prayer.

PSALM LXV. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

Gittith is again a musical instrument. We have no clue to guide us in conjecturing the nature of the instrument; the name probably indicates that it was of Philistine origin.

The contents of the Psalm are of an exultant character. They would be very suitable to the occasion when David, just coming from the sheep-folds, triumphed over Goliath. The employment of a Philistine instrument to sing the fall of the Philistine champion is parallel to the decapitation of the giant with his own sword.

Ps. ix. 'To the chief Musician upon Muth-labben, a Psalm of David.'

If the analogy of previous titles be followed, Muth-labben would be a musical instrument. By some it is so understood; others interpret the words 'on the death of Labben,' or 'on the death to לְ Ben.' The name Labben is wholly unknown; the word 'Ben' is applied to Goliath on the strength of the term אִישׁ הַבֵּנַיִם, 1 Sam. xvii. 4, which seems rather far-fetched, or on the ground of his being a famous son of the giant—*the* son of the giant. See 2 Sam. xxi. 16, 18, 20.

Is it possible that Muth-labben might be a musical instrument constructed on occasion of the slaughter of Goliath, and so called from the event? Thus we term streets, houses, &c. after Waterloo, Blenheim, &c. In the Psalm itself there is nothing which bears any special reference to the combat with Goliath; it seems rather to be expressive of confidence that God would deliver the Psalmist from a multitude of heathen enemies, and also from the treachery of his own friends. The mention of Sion is an argument against the composition of this Psalm at the time of Goliath's death.

Ver. 6. The sense is, Though the enemy has been able to destroy in times past, he shall be able to do so no more.

Ps. x. No superscription. The two Psalms ix. and x. have commonly been regarded as one.

Ps. xi. 'To the chief Musician, a Psalm of David.'

The occasion of the composition of this Psalm is uncertain. The similarity of the figure, ver. 1, to the expression, 1 Sam. xxvi. 20, suggests the period of outlawry among the Ziphites, to whose officious malice and treachery ver. 2 may allude.

Ver. 3, according to the Bible version, 'If the foundations be destroyed, what can the righteous do?' and the mention of the temple, corresponding to the expression when the king sent Zadok back from Olivet, 2 Sam. xv. 25, may lead us rather to refer the Psalm to the time of Absalom's rebellion.

Ver. 12. 'Alloweth,' i.e. approveth.

Ps. xii. 'To the chief Musician upon Sheminith, a Psalm of David.' For Sheminith, see Ps. vi.

The occasion of the composition of this Psalm is unknown. The contents seem to point to the treachery of Ahithophel.

Ver. 7. 'From the earth,' i.e. fuller's earth.

Ver. 8. 'Them,' i.e. the needy.

Ver. 9. *Aliter*, the wicked move themselves on all sides; like the rising of a tempest against the sons of men.

Ps. xiii. 'To the chief Musician (marg. overseer), a Psalm of David.'

The date and occasion here also are uncertain. The tone of it is what we should expect at the time of Absalom's rebellion; the last verses might be suggested by the encouraging appearance of Shobi, Machir, and Barzillai, at Mahanaim, with presents of beds, kitchen utensils, and provisions. 2 Sam. xvii. 27, 28.

Ps. xiv. 'To the chief Musician, a Psalm of David.' The title of liii. which is almost word for word the same with this Psalm, is, 'To the chief Musician upon Mahalath, Maschil, a Psalm of David.'

Mahalath is a harp, or other stringed instrument. Maschil is a didactic poem. The contents of the Psalm justify the title. The word itself occurs in ver. 2, to express the man of prudence. The introduction of Sion in ver. 7 leads us to assign the Psalm to the period of David's kingly power; the allusion to a return from captivity again suggests the time of Absalom's rebellion.

Ps. xv. 'A Psalm of David.'

From ver. 1 we infer that the tabernacle had been brought to its holy hill. Possibly the Psalm may have been composed when the ark was brought by the king, with music and dancing, to the

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Ps. lxvii. was the 4th Psalm of Sunday Lauds in the West. In the Benedictine Scheme it was the 1st Psalm of Sunday Lauds. It is appointed in the Office for Matrimony.

Ps. lxviii. A Proper Psalm for Whitsunday.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM LXVII. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

PSALM LXVIII. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

city of David from the house of Obed-edom. See 2 Sam. vi. 12—23.

Ps. xvi. 'Michtam (marg. a golden Psalm) of David.'

The term 'Michtam' is considered by Gesenius equivalent to Michtab, a writing; a term used to describe the song of Hezekiah, Is. xxxviii. 9. The root כתם signifies to lay up in store, to preserve; hence the margin regards it as expressive of gold, a preserved treasure. If we compare the contents of this and of the other Pss. lvi.—lx. to which this title is applied, we find that in all mention is made of deliverance from enemies. The last verses of all these Psalms may be particularly noted. The song of Hezekiah has the same tenor, viz. thanksgiving for preservation from death. May we not then understand the word as a Psalm of laying up in store, i.e. of preservation from danger? It would thus be more natural to suppose that the easier word has supplanted the more difficult in the song of Hezekiah than the contrary.

The occasion of the Psalm is unknown.

The danger and the enemies of which the Psalmist speaks appear to be spiritual rather than material; the expressions correspond to a deliverance from temptation better than to a reconciliation after actual sin. Such an occasion may be found in the restraint of David from shedding the blood of Nabal by the intercession of Abigail. Ver. 7 much resembles the words of 1 Sam. xxv. 32, 33, 39. The conduct of Abigail may lead him to commend the saints, ver. 3. See 1 Sam. xxv. 3. His satisfaction in his marriage with her may find utterance in ver. 6.

Ver. 2. 'My goodness extendeth not to thee,' is rather, 'My goodness exists not independently of thee.'

Ver. 3. 'But in the saints, and to the excellent in the earth, is all my delight.'

Ver. 5. Nabal's character is in many respects so unsatisfactory, that we may imagine him to have been also addicted to the worship of false gods.

Vss. 10, 11, as referred to David, indicate that God will preserve him thenceforward as in time past, and that after the troubles of this life he will bring him to everlasting joy. As referred to the Son of David, they indicate the resurrection of the dead and glorification of the Messiah.

Ps. xvii. 'A Psalm of David.' The occasion of this Psalm is as uncertain as that of the preceding.

If we accept the conjecture that Psalm xvi. is to be referred to the temptation of David to avenge himself on Nabal, we may further conjecture that the present is closely connected with it. Thus, ver. 4, according to the Bible version, 'Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer,' may indicate the restraint put by David on his anger, in compliance with Abigail's counsel, 1 Sam. xxv. 26, 31.

Vss. 8 and 11 indicate that David was still in jeopardy from many enemies.

Ver. 15, Bible version, 'I shall be satisfied, when I awake, with thy likeness,' i.e. when the troubles of life are over, and I awake from the sleep of death, I shall be fully satisfied with the beholding of thee.

Ps. xviii. 'To the chief Musician, a Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.'

The Psalm is one of triumphant exultation throughout; it may well have been written when the Psalmist had ascended the throne after his many persecutions; thus he calls himself the Lord's anointed, ver. 50, an expression which he would probably have scrupled to use before the death of Saul.

Vss. 7 and 11 allude to God's dealings with the Israelites in time past.

Vss. 25, 26. God's goodness will bear comparison with the highest goodness of man: 'with the froward thou wilt shew thyself froward' (marg. wrestle), Bible version. God surpasses the excellent in goodness; the wicked he overthrows.

Ps. xix. 'To the chief Musician, a Psalm of David.'

The Psalmist institutes a comparison between the manifestation of God in the

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Ps. lxix. A Proper Psalm for Good-Friday.

Ps. lxx. is the 3rd Psalm of the Mesorion of the 6th hour. It is also used in the late Evensong and in the Greek Office for the Dying.

Ps. lxxi. is appointed in the Office for the Visitation of the Sick.

Ver. 7 of Ps. lxxi. concludes the Psalmody of the Eastern Office for the 1st hour.

Evening Prayer.

PSALM LXIX. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSALM LXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

works of nature and in the book of divine revelation. Such a comparison might have been made at any period of the Psalmist's life; it might be during his tendance of his father's flocks in the fields of Bethlehem, or when, by the enthronization of the ark in the city of David, the word of Jehovah was acknowledged as the supreme law to Israel, and thence also to the world.

Ps. xx. & xxi. 'To the chief Musician, a Psalm of David.'

The last verse of Ps. xx. evidently suggests the first verse of Ps. xxi. We may treat the Psalms as closely connected; the one speaks of deliverance rather as future, the other of deliverance as already accomplished. It is probable that Ps. xx. was intended to be sung by a chorus of Priests and Levites, Ps. xxi. might be sung by the king, David himself or his successor in the office. The expression Ps. xxi. ver. 3, as compared with 2 Sam. xii. 30, has induced some to refer the Psalm to the capture of Rabbah. To us it appears more likely to point to the accomplishment of David's purpose to bring the ark near his own home. The phrases of thanksgiving are very full of exultation. They point to the successor of David, and find their ultimate fulfilment in the Messiah.

Ps. xxii. 'To the chief Musician upon Aijeleth Shahar (marg. the hind of the morning), a Psalm of David.'

There has been much controversy on the phrase Aijeleth Shahar. The most probable supposition is that it, like the other terms following the words chief musician, indicates a musical instrument. The words are not those of the Psalmist. It is clear that the Psalmist was in exceeding trouble when he uttered the words of this Psalm. His affliction is a foreshadowing of the most terrible affliction that ever befel human soul—the sorrow of Gethsemane and Calvary. The Psalm is frequently quoted in reference to our Lord's sufferings in the New Testament. The actual date of its composition cannot be ascertained: no period of David's life however seems to have been fraught with such terrible anguish to him as the rebellion of Absalom. Shimei, Ahithophel, and the counsellors of Absalom are the prototypes of the derisive Pharisees, of Judas, of Caiaphas, and the mocking soldiery.

Ver. 6. David was an exile and an outcast; Christ was despised by his brethren and the men of Nazareth.

Vss. 7, 8. Shimei cursed the fugitive king: the Pharisees bade Christ come down from the cross, that they might see and believe.

Ver. 12. See 2 Sam. xv. 12. Herod, Caiaphas, Pontius Pilate conspired against our Lord. 'Close me in on every side' may also be translated 'Crowned me.'

Ver. 14. See 2 Sam. xvi. 14. In our Lord's weakness Simon the Cyrenian bore his cross.

Ver. 17. They pierced; the Masoretic reading here is '*like a lion*, my hands and my feet.' The reading 'pierced' is however accepted by high Jewish authority, and is also given by the Septuagint.

Ver. 18. Absalom took possession of David's palace; the allotment of our Lord's robes is too well known to need comment.

Ps. xxiii. 'A Psalm of David.' The images of this Psalm are drawn from pastoral life; hence it is natural to suppose that this manner of life was still fresh in the mind of the Psalmist: we infer however from the mention of the anointing oil that the son of Jesse had already been designated as the future ruler of Israel. Jewish tradition refers the composition of the Psalm to the time of David's wanderings in the forest of Hareth; the indications of danger and expressions of confidence are so intimately connected, that we might suppose that the Psalmist was at the time enjoying a temporary respite from the malice of Saul, perhaps the one which he obtained by the favourable representations of Jonathan. See 1 Sam. xix. 17.

Ps. xxiv. 'A Psalm of David.' This Psalm is commonly and reasonably referred to the settlement of the ark in mount Zion. Verses 7—10 may have been sung in parts as question and answer.

Ps. xxv. 'A Psalm of David.' Both external and internal troubles are said to oppress the Psalmist. Ver. 10 alludes to some great sin, ver. 6 shews that the Psalmist was past the period of youth, ver. 18 refers to the attacks of enemies, and ver. 21 seems to imply that the kingdom was convulsed. We might therefore not unreasonably refer the Psalm to the time when David was suffering calamity from the rebellion of Absalom, in punishment of the great iniquity of his life, the matter of Uriah the Hittite.

The Psalm is an acrostic on the letters of the Hebrew alphabet.

Ps. xxvi. 'A Psalm of David.' It is difficult to fix any precise date for the composition of this Psalm. It is a general appeal to God, on the ground of the integrity of the Psalmist's heart. Vss. 6 and 8 lead to the conclusion that the ark had been translated to the city of David. It may have been intended, as Ps. xv., to describe the character of the man who would be accepted as a worshipper in the congregation of the saints.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM LXXIII. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

Ps. xxvii. 'A Psalm of David.' We have here again general expressions of thankfulness to God, for his mercies in time past, confidence for the future, and an allusion to the house of God as the Psalmist's delight, vss. 4, 5, 7. Ver. 15 may be regarded as bearing reference to the joys of the future life, as well as to present deliverance.

Ps. xxviii. 'A Psalm of David.' The Psalmist identifies his cause with the truth, the house, and the people of God. The mode in which he speaks of his enemies recals the expressions which are used of Ahithophel, 2 Sam. xv. 12, 31. xvi. 23.

Ps. xxix. 'A Psalm of David.' The marvels, which have attended special manifestations of God in time past, supply an argument for reverencing the habitation of his holiness in the days of the Psalmist. If on Sinai and in the wilderness his utterances were majestic and mighty, they would be not less so from Zion. The tenor of the Psalm seems to point to the transport of the ark to the city of David.

Ver. 7. Cades, i.e. Kadesh Barnea.

Ver. 8. 'To bring forth young,' or to be in pain, marg. of Bible version; 'discovereth,' i.e. strippeth of leaves, Gesenius. The verse may be otherwise rendered, uprooteth the oak forests, and strippeth the branches bare. This seems to correspond better with the rest of the Ps., in which no mention is made of animals.

Ps. xxx. 'A Psalm and Song at the dedication of the house of David.'

The dedication of the king's house (see Deut. xx. 5) follows naturally the dedication of the house of the Lord, the dwelling-place of the ark. We may find an allusion to this dedication in 1 Chron. xvi. 43, which is immediately followed in xvii. 1, by a contrast between the permanent nature of the king's house and the temporary character of the receptacle of the ark. Mr Thrupp finds an occasion for the alternations of joyful and sad expressions, used through the Psalm, in the deliverance from Philistine invasion, and in the breach made upon Uzza, 1 Chron. xiii. and xiv.

Ps. xxxi. 'To the chief Musician, a Psalm of David.' The circumstances mentioned in this Psalm correspond so closely with the deliverance of David from the pursuit of Saul at Keilah, that we cannot hesitate to refer its composition to that period. See 1 Sam. xxiii.

Ver. 5. The net may well be the malice of Saul taking advantage of the treachery of the men of Keilah.

Ver. 6. Signifies the Psalmist's escape.

Ver. 7. Ascribes his deliverance to God, from whom Abiathar had asked counsel on David's behalf.

Vss. 10, 11, 12. Refer to the weary wanderings to which he was driven. The term rendered iniquity properly signifies perversity. This may be either of mind, which is iniquity, or of fortune, which is calamity. As there is no allusion to any special transgression in the rest of the Psalm, probably the latter sense is the correct, though the less usual, one here.

Ver. 13. This might well be by reason of Saul's slaughter of the priests, whose chief, Ahimelech, had aided David.

Jonathan's interview with David, when he strengthened his hand in God, may have suggested the expressions of special thankfulness in ver. 21.

Ver. 23. In a strong city, i.e. in the case of a strong city. See 1 Sam. xxiii. 7.

Ver. 24. Implies that the Psalmist had been too hasty when he accused God of casting him out of his sight.

Ps. xxxii. 'A Psalm of David. Maschil (marg. giving instruction).'

In ver. 9 we have the personal verb, I will instruct (thee) אַשְׂכִּילְךָ; hence the title of the Psalm. Throughout the Psalm there runs a consciousness of grievous sin. The first two verses recal Nathan's announcement of forgiveness to the king on his repentance; vss. 3 and 4 suggest that he might have been punished by bodily disease ere Nathan came to reprove him of sin; vss. 8 and 9 may naturally be regarded as an utterance of God to the sinner. It would be in conformity with Hebrew usage to omit the explanatory *saying* at the end of ver. 7. The final verse of Ps. xxxii. forms a text for Ps. xxxiii.

Ps. xxxiii. No title. The contents point to national mercies, ver. 12. The only special reference seems to be that in vss. 15 and 16. The Psalm would be appropriate to the dedication of the spoils of Syria, Moab, the children of Ammon, the Philistines, Amalek, and Hadadezer, king of Zobah, 2 Sam. viii. 12. We know not the fate of Hadadezer, but the narrative in Samuel and in Chronicles seems to name with peculiar emphasis the *king* of Zobah.

Ver. 15 would therefore be referred with much propriety to him. The probability of this is strengthened by the allusion to horses in the next verse; for after the defeat of Hadadezer, we read that a thousand chariots and seven thousand horses (in Sam. 700) fell into the hands of David, who 'houghed all the chariot-horses, but reserved of them 100 chariots.'

Ps. xxxiv. 'A Psalm of David, when he changed his behaviour before Abimelech (marg. Achish); who drove him away, and he departed.'

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus ?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Morning Prayer.

PSALM LXXV. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

The contents of the Psalm suit the period in which David was hunted from place to place, by the persecution of Saul. It seems difficult to assign a reason for the ascription of it to the period of David's departure from the king of Gath; we may therefore suppose that there was some ancient tradition for this ascription. Achish and Abimelech probably designate the same person; he may have borne both names.

The Psalm is an acrostic on the 22 letters of the Hebrew alphabet.

The acrostic terminates with ver. 21, ו, falling in the verse commencing with ת. To end with a denunciation of vengeance is not in accordance with Hebrew usage, hence a verse is added; it connects itself with ver. 21, by the words 'shall not be destitute', 'desolate' and 'destitute' being the same in the Hebrew as in the Bible version.

Ver. 7. The failure of Saul to catch David, notwithstanding their close proximity at Sela-hammahlekoth, 1 Sam. xxiii. 26. Ver. 28 may have suggested a comparison to the preservation of Israel from the host of Pharaoh by an angel at Pi-hahiroth, notwithstanding the neighbourhood of the opposing camps during a whole night, Exod. xiv. 19, 20.

Ps. xxxv. 'A Psalm of David.' Among all David's enemies he seems to have regarded with the greatest aversion Ahithophel, and next to him Shimei. Prof. Blunt in his Scriptural Coincidences ingeniously conjectures, that the revolt from the king of his once trusted counsellor may have been prompted by a desire to avenge the dishonour of Bathsheba, Ahithophel's grand-daughter; the animosity of estranged friends is peculiarly bitter. The Psalm may have been written when David was smarting under the sense of Ahithophel's injury to him, and, being in dread lest the plots against him should succeed, was still further exasperated by the curse of Shimei.

Vss. 11—16, the last of which is rendered in the Bible version 'with hypocritical mockers in feasts they gnashed upon me with their teeth,' probably allude to events in the rebellion which are not particularised. They were eminently fulfilled in the case of our Lord, of whom the Psalmist in his sufferings here recorded is a signal type.

Ver. 24, contrasts with the Psalmist's prayer in xxvi. 1. Here he asks for a verdict according to God's righteousness, there he had ventured to plead his own.

Ps. xxxvi. 'To the chief Musician, a Psalm of David the servant of the Lord.'

Lest the utterance by the Psalmist of the fool's thought in ver. 1 should cast a slur upon the speaker, the term servant of the Lord is applied to him in the superscription.

Ver. 1. 'The transgression of the wicked saith within my heart &c.' Bible version.

The expressions in the Psalm seem very suitable to David's vindication of himself from all complicity in the murder of Abner by Joab.

Ps. xxxvii. 'A Psalm of David.' The Psalm was composed by David in his old age, ver. 25, and consists of general reflections on God's dealings with the ungodly and the righteous, as exemplified in David's own experience.

Ps. xxxviii. 'A Psalm of David to bring to remembrance.'

There is an evident consciousness of some great sin. The consequences seem to have been felt both in the body of the Psalmist, comp. xxxii. 3, 4, and in temporal calamities. In these his enemies took pleasure, by them his professed friends had been estranged. His sense of the justice of God's chastisement was such, that he could not answer his reprovers with pleas of excuse, but held his peace and submitted to their reproaches. It is natural to refer the allusions to David's transgression in the matter of Bathsheba and Uriah, and the calamities that soon after overtook him.

Ps. xxxix. 'To the chief Musician, even to Jeduthun, a Psalm of David.'

In 1 Chron. vi. we find Heman, Asaph and Ethan mentioned as chiefs of the Levitical choirs. Ethan is elsewhere called Jeduthun (praising, celebrating) see 1 Chron. ix. 16; xvi. 38, 41, 42 xxv. 1, 3, 6; a name which he probably received from his eminence as a musician. The contents of the Psalm alluded to a distress similar to that mentioned in the preceding Psalm. The king seems to have been suffering bodily disease at times so great as to lead him even to anticipate death, and to have acknowledged the infliction as God's chastisement for sin. Meanwhile his friends and neighbours, and still more his enemies triumphed over his trouble.

Ps. xl. 'To the chief Musician, a Psalm of David.'

The tone of the Psalm is that of thankful deliverance from grievous calamity and persecution. There is no expression of repentance for sin; the words ver. 15, may be rendered 'my calamities or misfortunes,' and thus correspond to the other expressions of the Psalm. We observe the Psalmist thankfully acknowledging God's mercies in preserving him during bitter persecution and professing his own readiness wholly to serve his deliverer. The period of composition of the Psalm might fitly be

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

PSALM LXXVIII. *Attendite, populo.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

that in which he first was acknowledged king.

Ver. 6. The last clause is rendered by Gesenius, 'there is nothing that can be compared to thee.'

Ver. 8. So in 1 Sam. xv. 22.

'Mine ears hast thou opened.' In quoting the Psalm the writer of the Epistle to the Hebrews renders the last clause 'a body hast thou prepared me.' This is the Septuagint version. It is thought to be a free translation of the Hebrew, and both are taken to mean, thou hast made me thy servant, see Exod. xxi. 6.

Ver. 9, 10. See 1 Sam. xiii. 14.

David's zeal in the cause of God was very far inferior to that of our Lord. The Psalm takes David as a type, but contemplates the Messiah as the perfect fulfilment of the type.

Ps. xli. 'To the chief Musician, a Psalm of David.'

The allusions in the Psalm seem peculiarly appropriate to the time of Absalom's rebellion, when David's most trusted friends conspired against him.

Ver. 9 may be referred to Ahithophel or even to Mephibosheth, if David's suspicions were not removed at the time that the Psalm was composed. The treachery of the Psalmist's familiar friend is a signal type of the treachery of Judas against our Lord.

Ps. xli. concludes the first book of Psalms. The division into books is of very ancient date, perhaps as old as the superscriptions.

Ps. xlii. 'To the chief Musician, Maschil, for the sons of Korah (marg. a Psalm giving instruction of the sons of Korah).' The title Maschil is justified by the instruction gained in meditation on God's dealings or mention of them by the Psalmist.

The sons of Korah were conductors of one of the Levitical choirs; they correspond with the set over which Heman presided. Thus we have songs for the three divisions, for Sons of Korah (Heman); for Asaph; for Jeduthun (Ethan); see 1 Chron. vi.

The author of the Psalm is not mentioned. If it were David himself, which seems not improbable, we may refer its composition to the time of his flight from Absalom.

Ver. 8. 'Concerning' is rendered 'from' in Bible version, which gives a better sense. The little hill of Hermon is there rendered 'from the hill Mizar (marg. the little hill).' David may have associated the idea of God's presence with the hill of Zion; and being deprived of that, may have betaken himself to some hill of smaller sanctity for a while.

Ver. 9. As the noise of torrent answers to torrent, so do the waves of affliction beat over my head in rapid succession; Ahithophel, Absalom, Shimei, Mephibosheth distress me. Notwithstanding all I will put my trust in God.

Ps. xliii. has no superscription. It continues the subject of xlii. with which it is closely connected. The Psalmist expresses a hope of speedy restoration to Zion, to the tabernacle and its services, vss. 3, 4.

Ps. xliv. 'To the chief Musician for the sons of Korah, Maschil.'

The rehearsal of past judgements on the enemies of God's people encourages the writer, and instructs him to put his trust in the same God for future mercies. The name of the author is unknown. The circumstances do not agree with any period of David's reign. The people were then not put to shame before their enemies. We have before us a time of national calamity, and yet a pious writer appealing to God in evidence that he and his friends have not been guilty of idolatry. The invasion of Sennacherib and the taunts of Rabshakeh seem very reasonably to fulfil the conditions mentioned in the Psalm. Hezekiah had exhausted all his resources, the fenced cities of Judah had been taken, the king is reproached with his utter impotence. He goes up into the house of the Lord, spreads Sennacherib's letter before the Lord, and prays for succour. He may at the same time have poured forth the agony of his soul in this Psalm. If the men of Hezekiah were the editors of the Book of Psalms, they may have thought that the composition of their master was too well known to require authentication, and so omitted the king's name in the superscription. Compare the Psalm with 2 Kings xviii. 13 to end of xix., also ver. 20 with xviii. 4, 5, 6.

Ver. 12. Thou sellest thy people for nought (marg. of Bible version, without riches), and dost not increase thy wealth by their price. The Assyrians did not honour God because of their victories over Israel. See 2 Kings xix. 22—24, and elsewhere.

Ps. xlv. 'To the chief Musician upon Shoshannim, for the sons of Korah, Maschil (marg. of instruction), a Song of loves.'

Shoshannim were probably wind instruments in the form of a lily. If the Psalm were composed on occasion of the marriage of Solomon, from the frequent introduction of the lily in Canticles (cf. i. 1, 2, 16; iv. 5; vi. 2, 3; vii. 2) we may see a certain fitness in setting an epithalamium to lily pipes.

Ver. 5. Suggests a mode of instruction Maschil.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSALM LXXIX. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

The tone of the whole Psalm is appropriate to the marriage of a mighty prince. Of none might so high hopes have been entertained as of king Solomon. At no period was the temporal glory of Israel raised to so high a point. Happy was the lawful bride in being united with one so highly approved by God and the heir of such prosperity on earth. She should have attendant princesses to wait on her, who might also be congratulated as in the train of so exalted a princess. The expressions concerning the king and his bridal are too lofty to find their literal fulfilment in Solomon: the whole Psalm must be regarded as prophetic of the Messiah and his bride the Church.

Ps. xlvi. 'To the chief Musician for (marg of) the sons of Korah, a Song upon Alamoth.'

Alamoth seems to be another kind of musical instrument.

The circumstances of the Psalm seem to suit best the time of the destruction of the Assyrian army under Sennacherib. Its composition may be ascribed to Hezekiah. In the convulsions and overthrow of other kingdoms the hill of Zion standeth fast, yea the very convulsions of other nations tend to stablish the sanctuary of God.

Ps. xlvii. 'To the chief Musician, a Psalm for the sons of Korah.'

Ver. 5 so exactly agrees with the description of the ceremony observed when David removed the ark to Mount Zion, that we naturally refer the composition of the Psalm to that date. See 2 Sam. vi. 12, sqq. 1 Chron. xv. 12, sqq. The chief musician may have been Chenaniah, who is mentioned 1 Chron. xv. 22. The recent victories over the Philistines induce a triumphant tone towards the heathen.

If we take the Bible version of the latter part of ver. 9, 'the shields of the earth belong unto God,' which is the more literal rendering, we may perhaps be allowed to conjecture that David dedicated the shields of his conquered foes, as he afterwards did those of the host of Hadadezer; see 1 Chron. xviii. 7 and 11.

Ps. xlviii. 'A Song and Psalm for (marg. of) the sons of Korah.'

The tone and subject of this Psalm naturally lead us to connect it with the preceding, and to refer it to the same occasion. David dwells on the strength and beauty of Zion as suitable for the permanent habitation of the ark.

Vss. 2, 11, 12 express the delight which David took in Mount Zion, his own capture from the Jebusites. See 2 Sam. v. 5—10. In ver. 12 of the same chapter we have the warrant for the strain of triumph over the heathen here adopted: this is further justified by the special victories over the Philistines, 17—2[illegible] Zion is north of the Philistine country only Ekron is north of Jerusalem. Philistia, with well nigh all its great cities the wilderness and villages through which David was hunted in the days of his own lawry, and Hebron, the early seat of his kingdom, are all south of Jerusalem.

Ps. xlix. 'To the chief Musician, Psalm for (marg. of) the sons of Korah.'

The similarity of the expressions in this Psalm to those in Ecclesiastes leads us to include it among the many songs that Solomon is said to have composed. Compare with ver. 3, Eccles. i. 13; with ver. 10, ii. 15, 16, 21; with ver. 12, iii. 18, 19; with vss. 14—20, the description in vss. 13—20; with ver. 14, viii. 12, 13; with vss. 16, 17, ix. 5, 6; with vss. 14, 15, as having reference to the advantage of the righteous over the wicked in the morning, i.e. the judgement, xii. 7, 13, 14. In a Psalm, as we might expect, there is a less gloomy tone than in the complaints of the repentant moralist. It may more over have been composed at an earlier period of Solomon's career.

Ver. 7, 8. The inability of man to deliver his brother from temporal death leads the thoughts to the inability to free the soul of our neighbour from eternal judgement, and so directs the attention to the one Redeemer.

Ver. 13. 'Their posterity, &c.' The sons are not warned by the fathers' fate.

Ps. l. 'A Psalm of (marg. for) Asaph.'

If we are to take the superscription literally, and abide by its verdict, we must ascribe the Psalm to the time of David. There are however many expressions in it which so much recall the language of the prophets of Hezekiah's time, that we are strongly tempted

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Ps. lxxxi. was sung in the Temple Service on the 5th day of the week throughout the year. It was also sung on the New-Year's Day Morning Service.

Ps. lxxxii. was sung in the Temple Service on the 3rd day of the week throughout the year.

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSALM LXXX. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSALM LXXXII. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth :

refer it to one of these prophets. Thus Mic. i. 2, 3, 4; iv. 1—5; vi. 1—13, may be compared with the Psalmist's confidence of justice and judgment from Zion. Mr Thrupp refers the original composition of the Psalm to Azariah the son of Oded, in the reign of Asa, when the king gathered his subjects to make a solemn covenant with God after the defeat of the Ethiopians, 2 Chron. xiv. 9; xv. 15; but approves the supposition, that this and the following Psalm were appointed by Hezekiah, when on the restoration of the temple-worship burnt offerings and sin offerings were sacrificed, and the Levites were commanded 'to sing praise unto the Lord with the words of David and of Asaph the seer,' 2 Chron. xix. 20—36.

Ps. li. 'To the chief Musician, a Psalm of David, when Nathan the prophet came in unto him after he had gone in to Bathsheba.'

General consent has endorsed the superscription of this Psalm. It has always been regarded as a deep and heartfelt expression of penitence.

Ps. lii. 'To the chief Musician, Maschil, a Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.'

The few notices which we have of Doeg present him to us in a very unfavourable light. David felt sure that Doeg would do him a mischief; Doeg executes the command to slay the priests, which Saul's footmen scrupled to obey. He was moreover an Edomite, one of a nation noted for its hostility and cruelty to Israel. Hence we can well believe him capable of the malice and lying here ascribed to him, though we have not the special instances recorded. Doeg's representations of Ahimelech's conduct may prevail for awhile, and he may be enriched by the spoil of the priests; but in the end God will punish the maligner and restore the outcast.

The assurance which the Psalm expresses of God's mercy to the righteous justifies the title Maschil.

Ps. liii. 'To the chief Musician upon Mahalath, Maschil, a Psalm of David.'

Mahalath is commonly translated Harp.

The Psalm is almost word for word the same with Ps. xiv.

Ps. liv. 'To the chief Musician on Neginoth, Maschil, a Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?'

The combination of strangers and tyrants or violent men, in ver 3, may be referred to the officious malice of the Ziphims on the one hand, and the violent persecution instituted by Saul and his partisans, probably including Doeg, on the other.

Ver. 7. The last clause is prophetic.

Ps. lv. 'To the chief Musician on Neginoth, Maschil, a Psalm of David.'

The instruction is embodied in ver. 23.

The circumstances of the Psalm indicate trouble, enemies, and treachery, with an expression of thankfulness for deliverance in battle, ver. 19. The latter verses, from 21 to the end, seem to point to Joab, who, though fighting on David's side, yet slew his darling Absalom, and subsequently killed in a treacherous manner Amasa, whom David had promoted to the chief place in the army on account of Joab's unkindness. The deaths of Abner and Amasa at the hand of Joab were a bitter annoyance to David; see 1 Kings ii. 5, 6. Unless we take ver. 19 prophetically, we must suppose that the danger to David himself was over at the time that the Psalm was composed. It is however very naturally referred to the time of Absalom's rebellion. The desertion of the Psalmist by his familiar friends is a type of the desertion of our Lord by his disciples, yea, even of the hiding of the Father's face from him.

Ps. lvi. 'To the chief Musician upon Jonath-elem-Rechokim, Michtam (marg. a golden Psalm of David) of David, when the Philistines took him in Gath.'

The silent 'dove' among strangers indicates the position of the Psalmist among the ill-disposed Philistines. The contents of the Psalm are applicable to a season of persecution, such as befel David when he took refuge in Gath. The preservation implied in Michtam is indicated in the last verse. The term 'dove' may have been suggested by the Psalmist's

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Ps. lxxxiv. is used in the Burial of Priests, and is also the 1st of the Psalms of the 9th Hour Office in the East.

Ps. lxxxv. is the 2nd Psalm of the 9th Hour Office in the East. It is a Proper Psalm for Christmas-Day.

Ps. lxxxvi. is the 3rd Psalm of the 9th Hour Office in the East. It is also one appointed in the Roman Office for the Visitation of the Sick.

for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSALM LXXXVI. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will

own expression in the preceding Psalm, ver. 6.

Ver. 8. 'Thou tellest my flittings,' i.e. thou numberest the various places to which I am driven in my flight.

Ps. lvii. 'To the chief Musician, Al-taschith, Michtam (marg. destroy not, a golden Psalm) of David, when he fled from Saul in the cave.'

The words Al-taschith are prefixed to Michtam in Pss. lvii. lviii. lix.; in Ps. lxxv. they occur without Michtam. The contents of the three earlier Psalms speak so strongly of deliverance, that we may suppose the expression 'destroy not' as a kind of expletive of confirmation to Michtam, a Psalm of preservation. In lxxv., where Al-taschith occurs alone, the contents do not plead so emphatically for deliverance, yet this is the general subject of the Psalm. Al-taschith may there be regarded as simply equivalent to Michtam.

A common interpretation of this and of some other titles is, that they were the first words of a song to the tune of which the Psalm was to be sung.

Ver. 7 may refer to the opportunity which David had of slaying Saul in the cave at Engedi; on another occasion David restrained Abishai by the very words, Al-taschith, 1 Sam. xxvi. 9. This may have suggested the superscription.

Ps. lviii. 'To the chief Musician, Al-taschith, Michtam (marg. destroy not, a golden Psalm) of David.'

This Psalm and the following are akin to the preceding; they seem to have been composed during the persecution of Saul. The congregation may refer to the men of Ziph or of Keilah, who were resolved to deliver David into the hands of Saul.

Ver. 7. 'Let them consume away like a snail,' i.e. as the snail leaves its slime on the track, and so loses its substance.

Ver. 8. 'Or ever your pots be made hot, &c.' Before your pots could be made warm with thorns, so as to burn the wicked, let a whirlwind of God's indignation sweep him away with instant destruction whilst he is still in healthy life.

Ps. lix. 'To the chief Musician, Al-taschith, Michtam (marg. destroy not, a golden Psalm) of David, when Saul sent, and they watched the house to kill him.'

The allusion to a mighty plot seems to have induced the appropriation of the Psalm to the occasion indicated in the superscription. Although however the tone of the Psalm is in exact accordance with that of the two preceding, and we are therefore led to refer its composition to the same period of his life, the enemies indicated are different. Here they are manifestly heathen persecutors. Should the authority of the superscription not be deemed decisive, we might with probability assign the Psalm to the period of the Philistine invasion, which followed on the reception of the news in Philistia that David was made king, and might thus be ascribed to personal ill-will, see 2 Sam. v. 17—25. If we take this view, the Psalm would connect itself with lx. rather than with lvii. or lviii.

Ver. 6. The eastern dogs are the nightly scavengers.

Ver. 7. The enemies are so confident that they care not to conceal their plots by secrecy.

Ps. lx. 'To the chief Musician upon Shushan-eduth, Michtam (marg. a golden Psalm) of David, when he strove with Aram Naharaim and with Aram-zobah, when Joab returned and smote of Edom in the valley of salt twelve thousand.'

Shushan-eduth was an instrument of music of the form of a lily, used for lyric song, eduth: see the superscription of Ps. xlv. For the war with Syria and Edom here mentioned, see 2 Sam. viii. 3, 13; 1 Chron. xviii. 3, 12.

Ver. 1. 'Thou hast cast us out,' may be rendered thou hadst cast us out.

The complaints in the first three verses may be regarded as allusions to the distress of Israel under the jealous tyranny of Saul's later years, and the final catastrophe on Gilboa. See also 1 Sam. xxviii. 15.

Ver. 6. 'I will rejoice, &c.' the words of God.

Ver. 10, Bib. vers. 'Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?'

Ps. lxi. 'To the chief Musician upon Neginah, a Psalm of David.'

The expressions of the Psalm lead to the conclusion that it was composed after a triumphant return of the king from ba-

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Ps. lxxxviii. is the 4th Psalm of the series Hexapsalmus said at the Greek Morning Office. The 1st verse is repeated at the end. It is a Proper Psalm for Good Friday.

Ps. lxxxix. A Proper Psalm for Christmas-Day.

walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Ebening Prayer.

PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shall lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

nishment, perhaps when he heard of the contest between Israel and Judah as to whether of the twain had more share in him.

Ps. lxii. 'To the chief Musician, to Jeduthun, a Psalm of David.'

The Psalm has been referred to the time of Absalom's rebellion. The expressions, however, are scarcely so strong as the Psalmist is wont to use against Ahithophel, Shimei, and their companions. There is, moreover, no intimation that the Psalmist was king when he wrote it. We may more naturally refer it to the treachery of the men of Keilah or of Ziph.

Ver. 11. We may see here an allusion to David's previous escapes, from Saul's javelin and the Philistine court.

Ps. lxiii. 'A Psalm of David, when he was in the wilderness of Judah.'

Ver. 2 probably suggested the superscription. The Psalmist expresses a sure confidence that God will establish his innocence, and that his adversaries shall be confounded; he even hopes that the king who is persecuting him may return to a better mind, and his eyes be opened to perceive the treachery of those who falsely accused himself.

Ps. lxiv. 'To the chief Musician, a Psalm of David.'

The Psalm speaks of a deadly conspiracy against the author, of secret plotters, and bitter speakers. Absalom, Ahithophel, and Shimei, with those who aided them, may well be indicated in vss. 1—6. David's triumph is foretold, vss. 7, 9, 10. The Psalmist's circumstances here foreshadow with singular propriety the conspiracy of Jew and Roman against our Lord, the treachery of Judas, the testimony of false witnesses, and the final triumph of our Lord at his resurrection over all his foes, whose ill deeds recoiled on their own heads.

Ps. lxv. 'To the chief Musician, a Psalm and Song of David.'

Ver. 1. 'Praise waiteth (marg. is silent) for thee, O God, in Sion;' Bib. vers.; i. e. we are exposed to suffering until thou interferest; then we praise thee.

Ver. 3. 'My misdeeds, &c.' *My* is not in the original; there is throughout the Psalm no indication of special transgression on the part of the author. The tone of the Psalm is one of thanksgiving for the removal of a judgement in answer to prayer. The allusions in vers. 9—13 lead us to suppose that this judgement was a famine. Of such we have a record in 2 Sam. xxi.; the punishment was not on account of David's own sin, hence his expressions are general; the famine was removed after due measures, for we read in ver. 14 that the Lord was entreated for the land.

Ps. lxvi. 'To the chief Musician, a Song or Psalm.'

This and the succeeding Psalm have also been ascribed to David; but as his name is absent from the title, the correctness of the ascription may be questioned. The Psalm alludes to deliverance from some great national calamity, vss. 9, 10, 11; the author of the Psalm had besought God in that calamity and made vows, vss. 12, 13, 17, 18. He seems also to have had occasion for private thanksgiving, ver. 14. We may conjecture that the Psalm was composed by Hezekiah after the destruction of the Assyrian host, and after his own recovery from sickness. Of the king's trust in prayer, Is. xxxvii. 1, 4, 15, are sufficient evidence; in xxxviii. 20 he declares 'the Lord was ready to save me: therefore will we sing my songs to the stringed instruments all the days of our life in the house of the Lord.' Perhaps a slight confirmation of this supposition may be found in the expression: 'Thou didst cause men to ride over our heads,' for the Chaldeans were famous for cavalry; Is. xxxvi. 8, Nahum iii. 2, Hab. i. 8.

Ps. lxvii. 'To the chief Musician on Neginoth, a Psalm or Song.'

This Psalm is again a thanksgiving for national deliverance of a signal kind, A comparison of ver. 2 with Hezekiah's prayer, Is. xxxvii. 15—20, and of ver. 6 with Isaiah's assurance, xxxvii. 30, may lead us to ascribe this Psalm likewise to Hezekiah.

Ps. lxviii. 'To the chief Musician, a Psalm or Song of David.'

A comparison of ver. 1 with Num. x. 35, witnesses to the correctness of this superscription.

The Psalmist in glowing language rehearses the mighty manifestations of Je-

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Ps. xc. is the second Psalm in the Eastern Office of the 1st hour. It is appointed in our Burial Office.

Ps. xci. is the 3rd Psalm at the Sixth Hour Office in the East. It is also used in the Burial Service, and is the 6th in the Greek Late Evensong. It is likewise the 3rd in Compline, and one of those appointed in the Roman Visitation of the Sick.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSALM XC. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

hovah in favour of his people in time past, and claims honour and respect for the sanctuary in which he was about to place the ark, the symbol of God's presence. He trusts that it may be even more glorious than hitherto. His aspirations find a signal fulfilment in the Church of Christ, which the chosen people and the ark typified.

Ver. 4 may be appropriately compared with Exod. vi. 3.

Ver. 11. God commands; his commands are fulfilled, many messengers tell of their fulfilment. The Church adopts this as a suitable motto for Whitsuntide.

Ver. 14. Mr Thrupp, whose commentary on this Psalm is well worth studying, identifies Salmon with Ebal. Ver. 14 may be understood as signifying that Israel was unscathed when God undertook to fight their battles. Compare Josh. x. and xi.

Vss. 15—18. God's sanctuary rendered Zion more honourable than the most fruitful and beautiful mountains. The hosts of God should return in triumph from their war, and bring both captives and spoil to Jerusalem.

Ver. 22. 'As from Basan,' i.e. from the power of Og.

Ver. 27. From Benjamin, though a small tribe, came the first king; Judah was the acknowledged leader; Zebulun and Naphtali had been distinguished in the war against the Canaanites, and been deemed worthy of special commendation in the song of the prophetess Deborah, Judg. v. 18.

Ver. 31. 'The Morians' land' is rendered in Bib. vers. 'Ethiopia'; the original word is Cush.

Ps. lxix. 'To the chief Musician upon Shoshannim, a Psalm of David.'

The Psalmist is suffering the very extremity of anguish. At no period of his life do his woes seem to have been so keen as on the rebellion of Absalom, to which period the composition of the Psalm has usually been assigned. The indications, however, of malice and mockery, are much stronger than of conspiracy to take away bodily life; moreover the king did soon find friends and helpers against his rebellious son; it may therefore be a question whether these utterances of deep spiritual anguish did not precede the outbreak of the rebellion. The king would doubtless feel keenly one consequence which the prophet Nathan had assured him should result from his adultery and murder, the blasphemy of God's holy name by the enemies of the Lord. This seems the burden of the Psalm, see vss. 6, 7, 9. The tone throughout is that of a man heartbroken by reason of his own sin, and the indignation which he feels that his sin should reflect dishonour on God. The mockery endured by the Psalmist foreshadows the mockery of our Lord by those who with their lips professed zeal for God and his sanctuary.

Ps. lxx. 'To the chief Musician, a Psalm of David, to bring to remembrance.'

We may reasonably refer this Psalm to the same occasion as the preceding. Deliverance came not at once; hence the Psalmist entreats God to hasten his mercy, confound his enemies, and vindicate his own character for mercy.

Ps. lxxi. No title. There is manifestly a very close connection between this and the preceding Psalm. Thus the latter clauses of lxx. 1 and lxxi. 10 are identical; lxx. 2 and lxxi. 11 are nearly so; ver. 22 records the fulfilment of the aspiration; lxx. 4, prays that all that delight in God's salvation may have occasion to praise him, lxxi. 5, 7, 13, 14, 20, 24, individualize this, and speak of God's righteousness and salvation; lxx. 6 expresses a confidence in God as the Psalmist's help and deliverer, lxxi. 21 declares that God has delivered his soul.

Ps. lxxi. was evidently written in the old age of the Psalmist, vss. 8 and 16; remembering the troubles which had beset him at the time of Absalom's rebellion, he takes the words which he had used at that time, and weaves them into a thankful strain of praise to God, for having delivered him from these and other dangers, and given him comfort and honour in his old age. See 1 Chron. xxii. 18, and xxiii. 25. A similar outpouring of thankfulness for God's many mercies is found in Ps. xviii.

Ps. xcii. is entitled a Psalm or Song for the Sabbath-day. It was used on the Sabbath in the Temple Service throughout the year. This Psalm occurs in the Mesorion of the 1st hour. It is also used at Lauds on Saturday throughout the West.

Ps. xciii. is the 1st of the Sunday Laud Psalms in the Western Office. It occurs as the 3rd Psalm of the Mesorion of the 1st hour.

Ps. xciv. was a constant Psalm for the 4th day of the week in the Temple Service throughout the year.

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM XCII. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Ebening Prayer.

PSALM XCIII. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM XCIV. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

Ps. lxxii. 'A Psalm for (marg. of) Solomon.'

The contents of this Psalm suggest that it was composed by David on the coronation of king Solomon, which he might naturally deem a fitting occasion to lay aside his harp, as we read in ver. 20, Bib. vers. The word of God had promised him a son who should build the temple of the Lord; his kingdom should endure; he should be a man of peace, which his name Solomon should indicate. See 2 Sam. vii. 12—16, 1 Chron. xxii. 6—13. When the aged king had commanded the coronation of this man of peace, he might well burst forth into a rapturous anticipation of the days when the promises of God would be fulfilled in their widest extent. In doing this, he foreshadows the still more glorious kingdom of the Messiah, the prophetic son of his distant seed.

Ver. 1. Very gracious promises of God were made to David on his own account, and also to his son.

Ver. 3. 'Shall bring,' i.e. shall bear on their sides: peace shall prevail on mountain and hill throughout the kingdom.

Ver. 6. 'Fleece of wool,' Bib. vers. 'mown grass.'

Ver. 16. The hills shall be covered with crops of corn, which shall wave like the cedars of Lebanon. They of the city shall flourish like grass of the earth. Bib. vers. 'Flourish,' i.e. abound, multiply. For literal illustrations of the fulfilment of these predictions, see the description of Solomon's grandeur and glory in the books of 1 Kings iii—x. and 2 Chron. i—ix.

Ps. lxxii. concludes the second book of Psalms.

Ps. lxxiii. 'A Psalm of (marg. for) Asaph.'

The Psalm contains a general complaint against the prosperity of the wicked. The writer, however, consoles himself with the reflection that their triumph is short. The time of its composition seems best to suit a period when a pious king had succeeded to an irreligious one, and had reversed the policy of his predecessor. Such conditions are found on the accession of Hezekiah, after the godless reign of Ahaz. In that reign the writer might well have despaired of national religion. Many of the expressions of the Psalm are very like those of the book of Job: see marg. of Bible version. The complaint against the prosperity of the wicked, and the melancholy of the Psalmist, remind us of Jeremiah's complaint, Jer. xii. 1—4. The judgments of God, pronounced against the men of Anathoth, against Pashur, against Jehoiakim, Shallum, and Coniah, and against Hananiah, correct the mistaken estimate which the prophet was ready to form before betaking himself to the sanctuary.

Ps. lxxiv. 'Maschil of Asaph (marg. a Psalm for Asaph to give instruction).'

The expressions in this Psalm indicate an utter desolation of the Temple, and oppression of the true worshippers of God. To no period in the history of the Israelites do these utterances seem so appropriate as to the time when Nebuchadnezzar had carried away the chief of the people, and left only the poor of the land under the charge of Gedaliah. The present Psalm is similar in purport and in many expressions to the Book of Lamentations, and may possibly be the work of the same author. Some have earnestly contended for an ascription of the Psalm to the reign of Ahaz, when the Temple worship was prostituted to purposes of idolatry; but the argument for the later date appears to us far stronger.

Ver. 9. In the history of Samuel and of Elijah, we read of schools of the prophets; we are told that Jehoshaphat and Josiah were careful to provide instruction for the country as well as for Jerusalem, 2 Chron. xvii. 7, xxxiv. 33. We may well suppose that such institutions would involve assemblies for public worship.

Ver. 20. The turtledove is the people of Israel. Compare the miserable condition of the nation as recorded in the 40th and following chapters of Jeremiah.

Ps. lxxv. 'To the chief Musician Al-taschith (marg. Destroy not) a Psalm or Song of Asaph (marg. for Asaph).'

The words Al-taschith here may be expressive of a prayer implied in the Psalm that God will be gracious to the remnant of his people. The Psalm contains the profession of a man exalted to

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Ps. xcv. The Greeks have founded the invitatory with which they begin their Offices on this Psalm,

'Come, let us worship and fall down before God our king.

'Come, let us worship and fall down before Christ the king our God.

'Come, let us worship and fall down before Christ our king and God.'

In the West the Psalm, or an Invitatory founded upon it, has been constantly used.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM XCVI. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM XCVII. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Ebening Prayer.

PSALM XCVIII. *Cantate Domino.*

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

high place, that he will execute judgment on evil doers, and will, as far as possible, correct the errors and repair the neglect of those who have preceded him. Such a profession would suit the pious Hezekiah on his accession after the wicked reign of Ahaz; the composition has been not unreasonably ascribed to him. The expressions much resemble several of those in the song of Hannah.

Ps. lxxvi. 'To the chief Musician on Neginoth, a Psalm or Song of Asaph (marg. for Asaph).'

The expressions of this Psalm point very distinctly to a mighty deliverance by a special interposition of God for Israel. Such an occasion is found in the destruction of the Assyrian host under Sennacherib by the angel of the Lord.

Ver. 11 contains an intimation of the presents which we read were brought to Hezekiah on the discomfiture of Sennacherib. 2 Chron. xxxii. 22, 23.

Ps. lxxvii. 'To the chief Musician, to Jeduthun, a Psalm of Asaph.'

There is in this Psalm nothing to determine its date with any definiteness. The allusions to the miraculous dealings of God with the Israelites on their deliverance from Egypt are so numerous, and the language is so closely akin to that in Exodus, that we might be inclined to refer the composition of the Psalm to that period, unless the writer had added that he was rehearsing deeds of ancient days. We may perhaps refer it to the celebration of the great passover by Hezekiah, when many of the ten tribes accepted the king's invitation to return to the worship of the Lord Jehovah in Jerusalem. See 2 Chron. xxx. The sadness in the early portion of the Psalm may naturally be referred to the miserable condition of things preceding the reign of Hezekiah; the allusions to the deliverance out of Egypt would be suitable to a passover festival.

Ps. lxxviii. 'Maschil of Asaph (marg. a Psalm for Asaph to give instruction).'

We may well suppose that this, like the preceding Psalm, was recited at the Passover. Vss. 10, 61, 68, seem to indicate the existence of a spirit of jealousy between Judah and Ephraim. There is nothing in the earlier history of Ephraim to warrant the allusion in ver. 10. We read however that Abijah gained a great victory over Jeroboam, and that the children of Israel fled before Judah, 2 Chron. xiii. 4—20; on that occasion Abijah reproached the followers of Jeroboam with desertion of the house of David. His victory would very fitly be celebrated by the present Psalm.

Ps. lxxix. 'A psalm of Asaph (marg. for Asaph).'

The allusions to the desolation of the sanctuary and the destruction of God's people by the heathen are so strong in this Psalm, that we cannot well refer it to any other period than the overthrow of the kingdom and the captivity of the people in the reign of Nebuchadnezzar. It resembles the complaints of Jeremiah, and may perhaps be his composition. Comp. ver. 2 with Jer. vii. 33, xiv. 18, and xxii. 18, 19; ver. 3 with Jer. xiv. 16, xvi. 4; ver. 12 with Jeremiah's own experience of prison life, Jer. xxxii. xxxvii. xxxviii.

Ps. lxxx. 'To the chief musician upon Shoshannim Eduth, a Psalm of Asaph (marg. for Asaph).'

The comparison of the vine recalls the well-known passage of Isaiah v. 1—7. Of all the later monarchs of Judah none seems to have enjoyed more signal marks of God's favour than Hezekiah. He was moreover the restorer of the worship of the sanctuary in a signal manner after its neglect in the days of Ahaz. Such a work of restoration would naturally lead the thoughts back to the manifestations of Jehovah in the earlier sanctuary, when the tabernacle was borne amidst the tribes and the nation was united.

A further reason for this allusion may be found, if we suppose the captivity of the ten tribes under Hoshea, the contemporary of Hezekiah, to have been recently accomplished.

For the allusion of ver. 2 to the march of the people in their various camps we

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Ps. c. is the 2nd Sunday Lauds Psalm in the Western Office.

Ps. ci. is the 3rd Psalm in the Eastern Office of the 1st hour.

Ps. cii. is used in the Greek Office for confession of Penitents and in that for the Dying, likewise in the Late Evensong. It is a Proper Psalm for Ash-Wednesday.

Ps. ciii. is the 5th of the Hexapsalmus said at the Greek Morning Office. The last verse is repeated. It is the 1st Psalm of the Typica, which are said with the Office of the 6th or 9th hour according to the season of the year. The origin of the Typica is unknown.

Pss. ciii. civ. were appointed to be said in the Perambulation of Parishes.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM CI. *Misericordiam et judicium.*

MY song shall be of mercy and judgement ; unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name,

may compare Num. x. 35, 36. Such a Psalm as this would find a natural place among those compositions of Asaph the seer which Hezekiah enjoined to be sung, 2 Chron. xxix. 30.

Ps. lxxxi. 'To the chief Musician upon Gittith, a Psalm of Asaph.'

Ver. 3 leads to the supposition that this Psalm was composed for the Feast of Trumpets, the first day of the seventh month. On the fifteenth of that month was the Feast of Tabernacles, towards which the worshippers would naturally be looking forward. Hence we may suppose that the allusions to the sojourn in the wilderness after the deliverance from Egypt were suggested. There is nothing in the Psalm to fix the date of its composition. The tone of it is suited to the days of David, whose precentor Asaph may have composed it.

Ps. lxxxii. 'A Psalm of Asaph (marg. for Asaph).'

The complaints here uttered evidently bear reference to a corrupt administration of justice and to a general depravity among the rulers of the kingdom. Such a condition is forcibly described by Isaiah in the first chapter of his prophecy. Compare especially Is. i. 23, 36; also Is. ii. 22. with vss. 6 and 7 of the Psalm.

We may conjecture that the Psalm is nearly contemporaneous with the representations of Isaiah, and that it was composed by the prophet himself, by Asaph the seer, or by one of his associates.

Ps. lxxxiii. 'A song or Psalm of Asaph (marg. for Asaph).'

Ver. 6 leads us to refer the composition of the Psalm to the conspiracy mentioned 2 Chron. xx. 1, 10, 11, against Judah in the reign of Jehoshaphat.

Ver. 13. The word translated 'wheel' may be interpreted of chaff driven by the wind after the fashion of a rolling wheel.

Ps. lxxxiv. 'To the chief Musician upon Gittith, a Psalm for (marg. of) the sons of Korah.'

The Psalm is an expression of heartfelt delight in the worship of the sanctuary of God. The tone throughout is one of fervent piety. It harmonizes with the utterances of David in the dedication of the ark. Communion with God would be a source of comfort in the deepest affliction, yea would convert that affliction itself into a blesssing.

Ps. lxxxv. 'To the chief Musician, a Psalm for (marg. of) the sons of Korah.'

Ver. 1. In Bible version, 'thou hast brought back the captivity,' and so Gesenius. This verse naturally leads us to fix the date of the Psalm after the return from captivity. It may perhaps have been a composition of the prophet Zechariah. Some however have thought the expressions of the Psalm peculiarly applicable to the removal of the Assyrian invasion, and the consequent relief of the Israelitish nation from the fear of captivity in the reign of Hezekiah.

Ps. lxxxvi. 'A prayer of David (marg. a Prayer being a Psalm of David).'

There seems no reason to doubt the accuracy of the superscription. The escape of David from the malice of the Ziphites would supply a suitable occasion for the composition of the Psalm. The general tone of the Psalm much resembles Ps. xvi.; vss. 2, 8, and 13 especially may be compared with xvi. 1, 4, 11, respectively.

Ps. lxxxvii. 'A Psalm or Song for (marg. of) the sons of Korah.'

The tone in which the composer of the Psalm speaks of the honour put by God on Mount Zion corresponds so fully with the mode in which David exalts the mountain of God's holiness, when the ark had been placed there, that we are naturally disposed, in the absence of definite data, to refer the Song to the authorship of the sweet Psalmist of Israel.

Ver. 1. 'Her foundations.' Bible version, 'His foundation,' i. e. the abiding place which God has established.

Ver. 3. 'With them that know me,' i. e. amongst them that acknowledge my sway. The enemies of God's people should be induced by the honour put upon Zion to confess the might and majesty of Jehovah.

Rahab is Egypt.

Ver. 4. Literally; Lo, Philistia, Tyre and Cush, this one was born in Zion.

Ver. 5. 'And of Zion it shall be said, This and that man was born in her.' Bible version. Zion should be the birth-place and seat of a succession of kings commencing with Solomon. See 2 Sam. vii. 12—29.

Ps. civ. was called by the Greeks the Prefatory Psalm, προοιμιακὸς ψαλμός, and was used at the commencement of the Evening Office. It is a Proper Psalm for Whitsunday.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

PSALM CIV. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

Ver. 7. Singers and trumpeters shall be there to extol God's name and the praise of his sanctuary. All my source of delight is in thee and thy house, O God.

The Psalm is doubtless prophetic of the indwelling of God in his church.

Ps. lxxxviii. 'A Song or Psalm for (marg. of) the sons of Korah, to the chief Musician upon Mahalath, Leannoth, Maschil, of Heman the Ezrahite (marg. a Psalm of Heman the Ezrahite, giving instruction).'

This and the following Psalm are connected by the patronymic of the composer. The accuracy of the genealogy in 1 Chron. ii. 6 has been questioned, and on good grounds; it does however indicate that two such persons as Heman and Ethan bore the name Ezrahite, and that they were connected together. The explanation of the word to signify a native or Israelite, as the Septuagint renders it, or a singer, as Mr Thrupp, are unsatisfactory.

Mahalath occurs in the superscription of Ps. liii, where we understood it to signify a musical instrument. Leannoth may indicate the purpose to which the notes of that instrument were to be put, 'for groaning.' The Psalm is the saddest of the whole Psalter.

If Heman were the chief of one of the Levitical choirs appointed by David, and were of a desponding frame of mind rather than of a hopeful one as was the king, we can understand that the exile of his master and the domination of the reckless Absalom would for a while utterly crush his spirit, and that he might during the term of banishment pour out his complaints in this Psalm.

Ver. 4. 'Free,' lit. relaxed, therefore free, or, on the other hand, relaxed in joints and vigour, and thus prostrate, feeble.

Ps. lxxxix. 'Maschil of Ethan the Ezrahite (marg. a Psalm for Ethan the Ezrahite to give instruction).'

If the composer of the Psalm be identified with Ethan, David's singer, we may suppose that this Psalmist was of a more hopeful disposition than his fellow precentor Heman, and that he took the past mercies of God to the king as a pledge that he would not forsake him utterly in his present distress, but at last bring him back to Zion. The expressions in the latter portion of the Psalm exactly suit the period of Absalom's rebellion.

Ver. 50 serves as the conclusion of the 3rd Book of the Psalms. We find similar verses at the end of Pss. xli. lxxii. cvi. serving as a termination of Books 1, 2, 4.

Ps. xc. 'A prayer of Moses the man of God (marg. a Prayer being a Psalm of Moses).'

The ascription of the Psalm to Moses is generally admitted. The sentiments accord very well with what we might suppose the Israelitish leader to utter after long experience of God's dealings with his people in the wilderness. The only objection to the Mosaic authorship is the allusion to the length of man's life, for of Moses we read that at a hundred and twenty his eye was not dim nor his natural force abated, Deut. xxxii. 7.

Ps. xci. No title. Many of the expressions closely resemble those in Psalms confessedly composed by David. See Ps. xxvii. 5, xxxi. 20, xxxii. 7, but especially the commencement of Ps. xviii. We may perhaps conjecture that vss. 3—13 are spoken by David in reference to the promise of God to Solomon, and that 14—16 are intended as God's own assurance that he will perform that which he has promised. Comp. 2 Sam. vii. 12—29 or 1 Chron. xvii. 11—27.

Ver. 11 is quoted in the temptation of our Lord by Satan Matt. iv. 6. If the words were, as we have supposed, spoken originally with regard to Solomon, they have a prophetic reference to our Lord, of whom Solomon in his kingdom of peace is a signal type.

Pss. xc. and xci. are commonly ascribed to the same author. If we accept the suggestion of a Jewish commentator that in Ps. xc. the substance of the Psalm was the work of Moses, but that David moulded it into its present form and that he composed xci. on the same model, we shall avoid running counter to the generally received notions among the Talmudists, and may escape the difficulty of ascribing ver. 10 of Ps. xc. to Moses. A difference of style may be observed in the two Pss. In xc. the author speaks in the plural, in xci. he uniformly uses the singular number. This peculiarity of Ps. xci. is another reason for referring it to David, whose compositions are distinguished by their very marked personality.

Ps. xcii. 'A Psalm or Song for the Sabbath Day.'

The condemnation of the unwise (Bible version, 'brutish') man in ver. 6, the confidence of victory over the enemies of God, 7, 8, 10, the mention of the Lord's anointed in ver. 9, the comparison of the righteous to the cedar of Lebanon and the planting of these trees in the courts of the Lord's house, 12, 13, point to Solomon or to David as the author of the Psalm.

Ps. xciii, which is without title, is connected by the Jews with Ps. xcii, and ascribed to the same author. The two are recited together. Ps. xciii. is the special synagogue Psalm of Friday, as xcii. is of

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

PSALM CV. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance;

12 When there were yet but a few of them : and they strangers in the land;

13 What time as they went from one nation to another : from one kingdom to another people;

14 He suffered no man to do them wrong : but reproved even kings for their sakes;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bondservant;

18 Whose feet they hurt in the stocks : the iron entered into his soul;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

Ebening Prayer.

PSALM CVI. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

the Sabbath. They are recited together on Friday afternoon.

Ps. xciv. No title. The expressions in this Psalm appear peculiarly appropriate to the invasion of Sennacherib. For in ver. 1 the Psalmist is in great distress and prays God to manifest himself for vengeance; in ver. 2 the enemies are called proud, in ver. 4 they are disdainful speakers and proud boasters, in ver. 3 they are described as for the time in triumph, in vss. 5 and 7 they are oppressors of God's people and mockers of the power of Jehovah. The Psalmist is confident that, notwithstanding the grievous distress, God will not ultimately desert his people; vss. 14, 17. Compare these expressions with the account of the distress of Hezekiah and the contemptuous boasting of Rabshakeh, the agent of Sennacherib, in 2 Kings xviii. and xix.

Pss. xcv.—c. are clearly the work of the same author, and were probably composed on the same occasion, which was one of triumphant rejoicing. The allusions to worship and to the sanctuary contained in them are numerous. See xcv. 2, 6; xcvi. 6, 8, 9; xcviii. 6, 7; xcix. 1, 5, 9; c. 3. We have also allusions to Zion as God's sanctuary, xcvii. 8; xcix. 2, 9.

The Psalms could not have been composed earlier than the time of David, for in xcix. 6 Samuel is mentioned with great honour. In the epistle to the Hebrews iv. 7, we find Ps. xcv. quoted as among the compositions of David. We may therefore refer the whole series of Psalms to him, and regard them as songs of triumph on the procession which carried the ark with shouting, trumpets and other instruments of music, to the tent which David had pitched for it on Zion. See 2 Sam. vi. 12—15 and 1 Chron. xv.

Ps. xcviii. is entitled 'A Psalm.' Ps. c., 'A Psalm of praise (marg. thanksgiving);' the other Psalms of the series have no superscription.

Ps. ci. 'A Psalm of David.' We may suppose the Psalm to have been composed at a late period of David's life, when he had experienced God's chastisements as well as his mercies. Pss. xv. and xvi., composed at an earlier date, may be compared.

Ps. cii. 'A prayer of (marg. for) the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.'

The expressions of the Psalm seem to point to the case of a captive, who is returning home to the land of Israel after the decree of Cyrus, but whose strength fails ere he reaches his long-desired home. In his weakness he becomes the butt of his enemies, but he confides in the perpetual loving-kindness and truth of God.

Vss. 3, 4, 5, 9, 11, indicate bodily suffering, but do not imply sin.

Ver. 13 implies that God will be merciful to Zion, for in ver. 14 he has already intimated it.

Vss. 15, 16. The renovation of Zion shall put the heathen enemies to shame.

Vss. 19, 20. A decree of release has already been promulgated.

Ver. 23. Ere the traveller could reach his journey's end his strength failed.

Vss. 24—27. God faileth not.

Ver. 28. He will perform his word unto his servants and their children.

Ps. ciii. 'A Psalm of David.' There is in the contents of this Psalm nothing to cast doubt on the superscription.

Ps. civ. No superscription. The first verse takes as it were for a text the conclusion of Ps. ciii. The subjects of the two are so closely allied, that we naturally refer them to the same author. Pss. ciii. and civ. are an impressive rehearsal of God's marvellous works in creation; they remind us of passages in Job and Isaiah. In Pss. cv. and cvi., which are closely connected with them, the exaltation of God's glory is continued by a rehearsal of the wonders that he had wrought for the nation which he had chosen. To Pss. cv. and cvi. there is no superscription, but it is, we think, impossible to avoid the conclusion, that they must be referred to the same hand. Pss. ciii. and civ. together are the first part, Pss. cv. and cvi. together are the second part of the Psalmist's Hymn of praise. The only verse which might seem to cast any doubt on the ascription of them to David is cvi. ver. 45, but the prayer to be delivered from the heathen is too general to allow us to argue from it, that the Israelites had already been in captivity in Babylon or Assyria. Ps. cvi. closes the 4th Book of the Psalter with the usual doxology.

Ps. cvii. No superscription. Ver. 16, compared with Isaiah xlv. 1, 2, and with the mode in which Herodotus informs us that Babylon was taken, lead us to the conclusion that the Psalm was composed after the return from the 70 years' captivity. The Psalmist cites parallel instances of God's merciful dealing with his people. Vss. 33, &c. may well be taken to express the thankfulness of the people on their return, for the reversal of the curse under which their land had lain whilst they were in exile. Mr Thrupp conjectures that "it was probably sung at the celebration of the Feast of Tabernacles, in the first year of the return (Ezr. iii. 1, seqq.) when the whole of the people 'gathered themselves together as one man to Jerusalem,' and

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

PSALM CVII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

when the national worship was resumed by the offering of sacrifice upon the newly erected altar."

Ps. cviii. 'A Song or Psalm of David.' The resemblance of this Psalm to Ps. lx. is so close that we may almost regard the latter as a mere variation of the former. In the commencement of the latter a more triumphant tone is adopted as expressive of the confirmation of God's mercies to his people, by repeated victories.

Ps cix. 'To the chief Musician, a Psalm of David.' The expressions in this Psalm correspond with those of Ps. xxxv. It is an outpouring of the bitterness of the Psalmist's feelings, when Absalom, Ahithophel, and Shimei assailed him. The allusions to Shimei in vss. 16, 17, 18, and 27, are very evident.

Ps. cx. 'A Psalm of David.' The Psalm is distinctly and throughout Messianic. The references to it in the New Test. are very numerous, see the marg. of our Bibles. Our Lord is *the* King of Zion. He is moreover the priest after the order of Melchizedek, king and priest being united in his person.

Ver. 3. 'Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: (marg. more than the womb of the morning: thou shalt have, &c.)' Bib. vers. The words were signally fulfilled, when the wise men offered to the infant Jesus their choicest gifts from Eastern lands.

Vss. 5, 6, probably allude to the many victories which were vouchsafed to David, when he first took possession of his kingdom on Zion, see 2 Sam. v. 12; viii. 6; but have a prophetic prospect to the Son of David, whose kingdom should in due time overspread the world.

Ver. 7. After the subdual of one foe, the victor shall refresh himself for further conquest.

Pss. cxi.—cxviii. No superscription. Pss. cxi. cxii. cxiii. begin in the Bible version with 'Praise ye the Lord (marg. Hallelujah);' Pss. cxiii. cxv. cxvi. cxvii. also terminate with it. The Hallelujah is probably added as a superscription and conclusion to these Psalms.

Ps. cxi. cxii. are closely connected in subject and style. There is a didactic tone about them, which savours of the books of Proverbs and Ecclesiastes and of the later Jewish writings. In cxi. 9 we may discern an allusion to the deliverance from bondage in Babylon. Pss. cxiii.—cxviii. form the Mizric (Egyptian) or little Hallel. They are not however necessarily the work of the same author.

In Ps. cxiii. particularly in vss. 6, 7, 8, we perceive a considerable resemblance to the song of Hannah. In cxiv. we have no allusion to the sanctuary as existing in Zion. Judah and Israel are mentioned as in union. Vss. 3, 4, 5, 6, 7, 8 may be compared with Pss. xxix. 3, 6, lxviii. 16, 8, cv. 40, all of which Psalms are generally admitted to be the composition of David. May we then suppose that Pss. cxiii. cxiv. were composed by Samuel as Passover Psalms, when the Israelites came to worship in Shiloh, and that David borrowed some expressions from a teacher, whom he so highly revered, as he did Samuel?

Pss. cxv.—cxviii. we are inclined to attribute to Hezekiah, for the following reasons:

1. The Psalmist is evidently exulting in some manifestation of God's might, as compared with idols; and priests and people are exhorted to trust in God alone. Ps. cxv. 1—11. Compare this with 2 Kings xviii. 32—35, xix. 12, 15—19.

2. Compare cxv. 17, cxvi. 3, 9, cxviii. 17, with Is. xxxviii. 10, 12, 18, 19; cxvi. 16, with Is. xxxviii. 20; cxvii. with 2 Chron. xxxii. 22, 23, 27—29.

3. The allusions to the house of Aaron cxv. 10, cxviii. 3, seem to indicate a special danger to the priestly tribe. This fear would be justified by Sennacherib's blasphemies against the God of Israel. Vss. 8, 9, may contain an allusion to Hezekiah's weakness, 2 Kings xviii. 14—16, and to his reliance on Egypt, with which Sennacherib taunts him, vss. 20, 24.

Finally we know that Hezekiah did compose such songs of thanksgiving for public worship, after the Assyrian invasion, and the prolongation of his life. Is. xxxviii. 20.

Ps. cxix. No superscription. The arrangement of this Psalm in 22 portions, according to the letters of the Hebrew alphabet, each of which commences the several verses of the section which it heads, gives a slightly stilted character to the composition. It is however the outpouring of a man, whose heart is full of the love of God, who deems his law the true refuge and consolation in affliction and difficulty, his ever-present oracle both in youth and age, who seeks to it for guidance and control, who wishes that his

18 Their soul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits' end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low: through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM CVIII. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

PSALM CIX. *Deus laudum.*

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless

own will may be conformed to God's most holy will in all things. We can scarcely find one of whom this conformity is a more peculiar characteristic than king David, the man after God's own heart. Of late some have referred the composition to Daniel, but without sufficient reason.

Ps. cxx.—cxxxiv. These fifteen Psalms are entitled, 'Songs of Degrees.' cxxii. cxxiv. cxxxi. cxxxiii. are ascribed to David; cxxvii. is superscribed 'A Song of Degrees for (marg. of) Solomon.'

Gesenius interprets the term Degrees, of the structure in which some of these Songs are composed. Thus the second half of a clause is taken as the first half of a new sentence, and the force of the sentiment increased. He cites especially Ps. cxxi. Others have thought that they were the songs of the pilgrims who ascended to Jerusalem at the great feasts; others, that they were sung in parts by different choirs; others, that they were sung by the Priests on the steps of the Temple. Through all of them we may observe the common feature of trust in God's sanctuary. Thus cxx. expresses the misery of a dwelling among the godless; cxxi. is a prelude to the entrance into God's house; Jerusalem is the subject of the whole of cxxii.; cxxiii. regards the earthly sanctuary as a figure of God's dwelling in the heavens. In Ps. cxxiv. Zion is not named, but the help indicated in the last verse leads the thoughts at once to the first verse of cxxv., where they who put their trust in the Lord are compared to Mount Zion. Ps. cxxvi. dwells on the blessedness of a return to Zion from the land of captivity; cxxvii. sets forth the blessedness of a house of God's building, a subject which is continued in cxxviii., and the blessedness said to proceed out of Zion. In cxxix. the haters of Zion are consigned to destruction; in cxxx. and cxxxi., which are closely connected, the temper of the earnest worshipper is described; in cxxxii. the glory of Zion as God's habitation is proclaimed; in cxxxiii. and cxxxiv. peace and blessing are to be the privilege of the ministers in Zion. Hence the conclusion is, we think, irresistible, that these Psalms were specially intended for public worship in Zion, and as the term rendered Degrees may signify ascent to the house of God, we are inclined to prefer this interpretation. They would be very suitable as processional Psalms, which we have good reason to suppose were used; compare "The Singers go before, &c." Possibly also the portions of the ascent might be marked by steps.

Pss. cxx. and cxxi. are a natural prelude to cxxii. which is ascribed to David; as these are also in the style of David, they may reasonably be assigned to him likewise. So also may cxxiii., which is closely connected with the preceding. cxxv. cannot be separated from cxxiv., which is ascribed to David. If we might be permitted to understand the expression here as referring to a descendant of David or as a Psalm fashioned after his model, the expressions in cxxiv. and a Hebrew phrase in cxxv. 5 would be more suitable to the deliverance of Hezekiah from the Assyrian invasion than to any single victory in the days of David; comp. cxxv. 3 with Is. x. 5, 24, xxx. 31, 32. Ps. cxxvi. alludes to the return from captivity, and must therefore be subsequent to that date. We may observe that the Songs of Degrees are classified to some extent according to their subjects, rather than according to a chronological sequence. Pss. cxxvii. and cxxviii. may have been the aspirations of David for the happiness of his son Solomon on God's assurance that Solomon should be blessed, 1 Chron. xxii. 6—16. The wish for the security of Solomon under the protecting care of God, is naturally followed by a desire that the haters of God's sanctuary, much as they might have distressed David himself, may be confounded. cxxxi. bears the superscription 'A Song of Degrees of David;' the intimate relation of cxxx. to cxxxi. leads us to ascribe it also to David. The prominence given to David in cxxxii. and to the great ecclesiastical act of his life, the establishment of the sanctuary on Zion,

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Ps. cx. A Proper Psalm for Christmas-Day.

Ps. cxi. A Proper Psalm for Easter-Day.

Pss. cxiii. cxiv. cxv. cxvi. cxvii. cxviii. formed the Hallel, or Hymn of deliverance from Egypt. They were sung in the Temple Service at the Passover, at the beginning of every month, the Feast of Dedication, the Feast of Weeks, and the Feast of Tabernacles.

Ps. cxiii. is the 1st Psalm in the Mesorion of the 9th hour. It is a Proper Psalm for Easter-Day. In the Roman use it is appointed at the Burial of Children.

man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart; secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

induces the belief that this Psalm also is his composition. Ps. cxxxiii. bears the name of David; from it we cannot sever cxxxiv.

Ps. cxxvi. 5. 'As the rivers in the South,' i. e. as the streams are refilled by winter rains.

Ps. cxxvii. 3. 'For so he giveth,' i. e. He surely giveth.

Ps. cxxxi. 2, or, I do not walk in proud ways.

Ps. cxxxii. 6. Gesenius interprets Ephrata as equivalent to Ephraim. Mr Thrupp regards the fields of the woods as Kirjath-Jearim. Thus two previous resting-places of the ark, at Shiloh and Kirjath-Jearim, are mentioned before God has established himself on Zion.

Ps. cxxxiii. The dew, which enriched Hermon with material wealth, should not be more precious than the shower of spiritual grace which should gladden Zion.

Ps. cxxxv. No superscription. The internal evidence of this Psalm leads no further than to the conclusion that the services of the sanctuary were duly performed by the priests and Levites, and that the Lord had fixed his dwelling-place on Zion. If however we compare vss. 15—20 with Ps. cxv. 4—11, we may be led to refer the two Psalms to the same author.

Ps. cxxxvi. No superscription. This Psalm is closely connected with the preceding; it dwells upon the same grounds of thanksgiving, but adds a doxology after each instance. If cxxxv. were the work of Hezekiah, cxxxvi. may have been the work of one of his seers or servants, who took cxxxv. as the text of his composition. The two together are styled by the Jews the great Hallel, from the frequent repetition in cxxxvi. of the phrase 'for his mercy endureth for ever.'

Ps. cxxxvii. No superscription. The Psalm is manifestly an outpouring of grief on account of the oppression of the Babylonians. Vss. 6 and 7 compared with Ezek. iii. 26 and xxv. 12—14 might lead us to fancy that the prophet had some hand in the Psalm: we cannot however attach much weight to these vague resemblances.

Ps. cxxxviii. 'A Psalm of David.' The contents of the Psalm are a not unnatural reflection of David upon God's dealings with him in his preservation from many and violent enemies.

Ps. cxxxix. 'To the chief Musician, a Psalm of David.' The tone of the Psalm is throughout completely in accordance with the spirit of David. God is near to him: he wishes to realize more perfectly the truth that God is his ever-present watcher and friend.

Ps. cxl. 'To the chief Musician, a Psalm of David.'

The expressions used in the Psalm correspond to those elsewhere employed to signify the malice of Doeg, the persecutions of Saul, the treachery of the Ziphites and the inhabitants of Keilah.

Ps. cxli. 'A Psalm of David.' The contents agree with the early utterances of the royal Psalmist, so that there seems no reason to question the accuracy of the superscription.

Ver. 8 appears to express the anticipation of David's enemies.

Ps. cxlii. 'Maschil of David (marg. a Psalm of David, giving instruction). A Prayer when he was in the cave.'

Reference may be made to the cave in the term prison, ver. 9. There appears no good reason to doubt the accuracy of the superscription. The expressions of the Psalmist are suitable to the condition in which he then found himself.

Ps. cxliii. 'A Psalm of David.' The intense yearning for the presence of God, combined with an expression of penitence for sin, and deprecation of judgment, naturally lead us to refer this Psalm to the period immediately succeeding his great transgression in the matter of Uriah the Hittite.

Ps. cxliv. 'A Psalm of David.' There is no reason to doubt the accuracy of this superscription. Expressions of the Psalm greatly resemble passages in Ps. xviii. and 2 Sam. xxii. Comp. vss. 1, 2, (strength=rock) with xviii. 2, 31, and 2 Sam. xxii. 35; 5 with xviii. 9; 6 with xviii. 13, 14; 7 and 11 with xviii. 45, 46, or 2 Sam. xxii. 45, 46. Ver. 3 may also be compared with Ps. viii. 4; ver. 9, with xxxiii. 2, 3, and xl. 3.

Ps. cxlv. 'David's Psalm of praise.

Ps. cxiv. A Proper Psalm for Easter-Day.

Ps. cxvi. Psalm appointed in the Churching of Women.

Ps. cxvii. occurs daily in the Greek Evening Service.

Ps. cxviii. is the 3rd Psalm of Benedictine Lauds on Sunday. It is appointed at Prime in the Roman Office for Sundays, and in the Office for the Dying. It is a Proper Psalm for Easter-Day.

Evening Prayer.

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

The contents of the Psalm correspond with the superscription; the style moreover agrees with that of other compositions of David.

Pss. cxlvi—cl. In the Bible version, each of these Psalms begins and ends with the words, 'Praise ye the Lord.' It seems to be chiefly on this ground that the Talmudists have ascribed them to David, who they say was wont to repeat at the end of a composition, which he particularly valued, the sentiment with which he had commenced it. See for example Pss. viii. xxi. There does not appear much weight in this argument. The Psalms are in all probability the work of the same hand, and there are several indications which lead us to refer them to a later date. The release of prisoners, cxlvi. 7, the outcasts of Israel, cxlvii. 2, the strengthening of the city, cxlvii. 13, induce us to look for an occasion of special deliverance vouchsafed to Israel. cxlix. 2 could scarcely have been used by David of himself. The magnificent appeal to all the works of nature to praise God recals the grandeur of Isaiah's description of God's power in creation; hence we might be disposed to attribute the authorship to the times of Hezekiah, and to class these among the compositions mentioned Is. xxxviii. 20. The Septuagint, however, ascribes cxlvi. cxlvii. cxlviii. to Haggai and Zechariah. To no period could the composition be more appropriately referred than to that when, as recorded in Neh. xii. 27, 'at the dedication of the wall of Jerusalem, they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.' Compare also the rest of the chapter. cxlix. 2 would be a most apposite allusion to the king, whom Zechariah had predicted for Zion, Zech. ix. 9.

The Septuagint adds a Psalm on occasion of the combat of David with Goliath. It runs thus:

1. Small among my brethren, the youngest of my father's house, I tended my father's sheep.
2. My hands framed an organ, my fingers fashioned a psaltery.
3. Who shall speak praise unto my Lord? the Lord himself, he heareth me.
4. He sent forth his angel, and took me from among my father's sheep, and anointed me with his anointing oil.
5. My brethren were fair and strong, but the Lord took not pleasure in them.
6. I went forth to meet the stranger, who cursed me by his idols.
7. I drew his own sword, and cut off his head therewith, and took away the reproach from the sons of Israel.

In the Midnight Office of the Greek Church Ps. cxix. is sung in three portions, each ending with the Glory and Alleluia. These portions end with vv. 72, 131, 176. The Psalm is called the Amomos, 'Undefiled.' It is also used in the Greek Burial Service.

Vv. 1—32, Ps. cxix. are used in the Office for Prime and in the Roman Office for the Dying and for the Burial of Children.

Vv. 33—80 were used at Tierce in the West.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSALM CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

LIST OF PRELUDES (προκείμενα, *see* p. 83) AND ANTIPHONS USED IN THE GREEK CHURCH.

The Greek cycle is considered to commence with the Sunday before Septuagesima, the Sunday of the Pharisee and the Publican, so called from its Gospel.

Sunday of Pharisee and Publican . .	Prelude. Ps. lxxvi. 11, 1st phrase. Response. ,, 1, 1st clause.
Sunday of Prodigal Son	Prelude. Ps. xxviii. 10, 1st clause. Response. ,, 1, 1st clause.
Sunday of Meat-fast (τῆς ἀπόκρεω) .	Prelude. Ps. cxviii. 14, 1st clause. Response. ,, 18, 1st clause.
Sunday of Cheese-eater (τῆς τυροφάγου) .	Prelude. Ps. xlvii. 6, 1st clause. Response. ,, 11, 1st clause.
First Sunday in Lent (Orthodoxy Sund.)	Prelude. Ezra vii. 27, 1st phrase. Response. Neh. ix. 33, 1st phrase.
Second Sunday in Lent . . .	Prelude. Ps. xii. 8, 1st clause. Response. ,, 1, 1st clause.
Third Sunday in Lent	Prelude. Ps. xxviii. 10, 1st clause. Response. ,, 1, 1st clause.
Fourth Sunday in Lent	Prelude. Ps. xxix. 10, 1st clause. Response. ,, 1, 1st clause.
Fifth Sunday in Lent	Prelude. Ps. lxxvi. 11, 1st phrase. Response. ,, 1, 1st clause.
Saturday of the Holy and Just Lazarus .	Prelude. Ps. xxvii., 1, 1st phrase. Response. Ps. ,, 1, 3rd phrase.

Palm Sunday.

First Antiphon . .	Ps. cxvi. *v.* 1; *v.* 2, 1st clause; *v.* 2, 2nd clause; *v.* 3, 1st clause. Glory, &c. Resp. By the intercession of the Theotokos.
Second Antiphon . .	Ps. cxvi. 10, 12, 13, 18. Resp. Save us, O Son of God, who didst sit upon the foal of an ass. Glory, &c. The only-begotten Son and Word of God.
Third Antiphon . .	Ps. cxviii. 1, 2, 3, 4. Resp. The common resurrection, (before thy willing passion, thou didst shew forth by raising Lazarus from the dead). Entrance versicle, Luke xiii. 25, last clause. The Lord is God, and hath appeared unto us. Response as before, *or* Buried with thee by baptism. Contakion. τῷ θρόνῳ ἐν οὐρανῷ, τῷ πωλῷ ἐπὶ τῆς γῆς. The Trisagion. Prelude. Luke xiii. 25, last clause. Resp. Ps. cxviii. 1.
Thursday in Holy Week . . .	Prelude. Ps. ii. 2, 2nd phrase. Response. Ps. i. 1, 1st phrase.
Saturday in Holy Week. Morn. Prayer.	Prelude. Ps. x. 13, 1st clause. Response. Ps. ix. 1, 1st clause.
Liturgy.	Prelude. Ps. lxvi. 3, 1st and 2nd phrases. Response. ,, 1, 1st clause.

Ps. cxix. vv. 81—128 were used at Sexts in the West.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Ebening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast

First Antiphon . . Sing unto the Lord all the earth.
Resp. Save us, Saviour, through the intercession of the Theotokos.

Sing unto His name: make His praise to be glorious.
Resp. Save us, Saviour, &c.

Say unto God, How wonderful are thy works.
Resp. Save us, &c.

Let the whole earth worship thee and sing unto thee.
Resp. Save us, &c.

Glory be to the Father, &c.
Save us, &c.

Second Antiphon . . God be merciful unto us and bless us, and show the light of His countenance upon us, and be merciful unto us.
Resp. Save, O Son of God, who art risen from the dead, us who sing to thee, Alleluia.

That thy way may be known in the earth, thy salvation among all nations.
Resp. Save us, O Son of God, who art risen from the dead.

Let the people praise thee, O God; let all the people praise thee.
Resp. Save us, O Son of God, &c.

May God bless us, and let all the ends of the earth fear Him.
Resp. Save us, O Son of God, &c.

Glory be to the Father, &c.
The only-begotten Son and Word of God.

Third Antiphon . . Let God arise, and let His enemies be scattered.
Resp. Christ is risen from the dead, &c.

As smoke vanisheth, so let them vanish: as wax melteth at the presence of the fire,
Resp. Christ is risen from the dead.

So shall sinners perish from the presence of God; and let the righteous rejoice.
Resp. Christ is risen from the dead.

This is the day which the Lord hath made: let us rejoice and be glad in it.
Resp. Christ is risen, &c.

A Hymn of Entrance, the Response again, a passage concerning the women who visited the sepulchre, and a short Ode follow. The whole concludes with
Ye, as many as have been baptized into Christ, &c.

Prelude. This is the day which the Lord, &c.
Resp. Rejoice in the Lord, for He is good, and His mercy endureth for ever.

Ps. cxix. vv. 133—135 were used after the 3 Psalms of the Eastern Office for the 1st hour.

Ps. cxix. vv. 129—176 were used at Nones.

made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Ebening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

Monday in Easter Week . . .	Prelude. Ps. xix. 4, 1st clause. Response. ,, 1, 1st clause.
Tuesday in Easter Week . . .	Prelude. Magnificat, *v.* 1, 1st clause. Response. ,, *v.* 1, 2nd clause.
First Sunday after Easter . . .	Prelude. Ps. cxlvii. 5, 1st clause. Response. ,, 1, 1st clause.
Second Sunday after Easter . . .	Prelude. Ps. cxviii. 18, 1st clause. Response. ,, 14, 1st clause.
Third Sunday after Easter . . .	Prelude. Ps. xlvii. 6, 1st clause. Response. ,, 1, 1st clause.
Fourth Sunday after Easter . . .	Prelude. Ps. civ. 24, 1st clause. Response. ,, 1, 1st clause.
Fifth Sunday after Easter . . .	Prelude. Ps. xii. 8, 1st clause. Response. ,, 1, 1st clause.

Ascension Day.

First Antiphon . . Ps. xlvii. 1, 1st clause; *v.* 3, 1st clause; *v.* 4.
Resp. By the intercession of the Theotokos.
Glory, &c.
By the intercession, &c.

Second Antiphon . . Ps. xlviii. 1; *v.* 3, 2nd clause; *v.* 4, 1st clause.
Resp. Save us, Son of God, who wast taken up from us in glory into the heavens.
Glory, &c.
The only-begotten Son and Word of God.

Third Antiphon . . Ps. xlix. 1, 1st clause; *v.* 3, 1st clause; *v.* 4, 1st clause.
Resp. Thou wast taken up in glory, O Christ our God.
Versicle of Entrance, Ps. xlvii. 5.
Resp. Thou wast taken up, &c.
Contakion. Having accomplished His dispensation for us. Trisagion.
Prelude. Ps. cviii. 5, 1st clause.
Resp. ,, 1, 1st clause.

Sunday after Ascension Day. Prelude. Blessed art thou, O Lord God of our fathers.
Resp. For thou art just in all that thou hast done to us. Comp. Neh. ix. 33.

Psalms cxxi—cxxxiv. are called Songs of Degrees, because they were appointed to be sung on the steps of the Temple, between the court of the men and the women; or because they were sung in parts by different classes; or because they were pilgrim songs used on the approach of pilgrims to Jerusalem, cxxi. referring to the first view of the city, cxxii. to arrival at the gates.

Ps. cxxi. is used in the close of the Greek Noćturns.

In the Greek Church the Psalms cxxi—cxxxiv. are called Proskyria, πρὸς κύριον, from the first words of Ps. cxxi; they are said at Vespers during the 15 weeks preceding Christmas; but for cxxxiv., as occurring in Noćturns, cxxxvi. is substituted. They are also said on week days during Lent.

In the Western Church, these fifteen Psalms were originally appointed for every day during Lent; they are still said every Wednesday in that season.

Ps. cxxiii. is sung as a Hymn daily in the Greek Vespers.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.
155 Health is far from the ungodly : for they regard not thy statutes.
156 Great is thy mercy, O Lord : quicken me, as thou art wont.
157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.
158 It grieveth me when I see the transgressors : because they keep not thy law.
159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.
160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.
162 I am as glad of thy word : as one that findeth great spoils.
163 As for lies, I hate and abhor them : but thy law do I love.
164 Seven times a day do I praise thee : because of thy righteous judgements.
165 Great is the peace that they have who love thy law : and they are not offended at it.
166 Lord, I have looked for thy saving health : and done after thy commandments.
167 My soul hath kept thy testimonies : and loved them exceedingly.
168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding, according to thy word.
170 Let my supplication come before thee : deliver me, according to thy word.
171 My lips shall speak of thy praise : when thou hast taught me thy statutes.
172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.
173 Let thine hand help me : for I have chosen thy commandments.
174 I have longed for thy saving health, O Lord : and in thy law is my delight.
175 O let my soul live, and it shall praise thee : and thy judgements shall help me.
176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.
2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.
3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.
4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.
5 My soul hath long dwelt among them : that are enemies unto peace.
6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.
2 My help cometh even from the Lord : who hath made heaven and earth.
3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.
4 Behold, he that keepeth Israel : shall neither slumber nor sleep.
5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;
6 So that the sun shall not burn thee by day : neither the moon by night.
7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.
8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.
2 Our feet shall stand in thy gates : O Jerusalem.
3 Jerusalem is built as a city : that is at unity in itself.
4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.
5 For there is the seat of judgement : even the seat of the house of David.
6 O pray for the peace of Jerusalem : they shall prosper that love thee.
7 Peace be within thy walls : and plenteousness within thy palaces.
8 For my brethren and companions' sakes : I will wish thee prosperity.
9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.
2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.
3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.
4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;
2 They had swallowed us up quick : when they were so wrathfully displeased at us.
3 Yea, the waters had drowned us : and the stream had gone over our soul.
4 The deep waters of the proud : had gone even over our soul.
5 But praised be the Lord : who hath not given us over for a prey unto their teeth.
6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.
7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which

First Antiphon . . Ps. xix., 1st clause; *v.* 4; *v.* 5, 1st clause.
Resp. By the intercession of the Theotokos.
Glory, &c.
Resp. By the intercession, &c.

Second Antiphon . . Ps. xx. 1, 1st clause; *v.* 2, 1st clause; 3.
Resp. Save us, O good Paraclete.
Glory, &c.
The only-begotten Son and Word of God.

Third Antiphon . . Ps. xxi. 1, 1st clause; *v.* 2, 1st clause; *v.* 3, 2nd clause; ver. of Entrance, *v.* 13.
Resp. Blessed art thou, O Christ our God.
Contakion. When He came down and confounded tongues. Ye, as many as were baptized into Christ, &c.
Prelude. Ps. xix. 1, 1st clause.
Resp. ,, 1, 1st clause.

Monday in Whitsun Week . . . Prelude. Ps. xxviii. 10, 1st clause.
Response. , 1, 1st clause.

Tuesday in Whitsun Week . . . Prelude. Ps. cxlvii. 5, 1st clause.
Response. Ps. xxiii. 6, 1st clause.

Trinity Sunday . . . . Prelude. Ps. lxviii. 35. *θαυμαστὸς ὁ θεὸς ἐν τοῖς Ἁγίοις αὐτοῦ.*
Response. Ps. lxviii. 27. *Ἐν ἐκκλησίαις εὐλογεῖτε τὸν θεόν.*

First Sunday after Trinity . . . Prelude. Ps. xxxiii. 21, 1st clause.
Response. , ,, 1, 1st clause.

Second Sunday after Trinity . . . Prelude. Ps. cxviii. 14, 1st clause.
Response. ,, 18, 1st clause.

Third Sunday after Trinity . . . Prelude. Ps. xlvii. 6, 1st clause.
Response. ,, 1, 1st clause.

Fourth Sunday after Trinity . . . Prelude. Ps. civ. 24, 1st clause.
Response. ,, 1, 1st clause.

Fifth Sunday after Trinity . . . Prelude. Ps. xii. 8, 1st clause.
Response. ,, 1, 1st clause.

Sixth Sunday after Trinity . . . Prelude. Ps. xxviii. 10, 1st clause.
Response. ,, 1, 1st clause.

Seventh Sunday after Trinity . . . Prelude. Ps. xxix. 10, 1st clause.
Response. ,, 1, 1st clause.

Eighth Sunday after Trinity . . . Prelude. Ps. lxxvi. 11, 1st phrase.
Response. ,, 1, 1st clause.

Ninth Sunday after Trinity . . . Prelude. Ps. xxxiii. 21, 1st clause.
Response. ,, 1, 1st clause.

Tenth Sunday after Trinity . . . Prelude. Ps. cxviii. 14, 1st clause.
Response. ,, 18, 1st clause.

Eleventh Sunday after Trinity . . Prelude. Ps. xlvii. 6, 1st clause.
Response. ,, 1, 1st clause.

Twelfth Sunday after Trinity . . . Prelude. Ps. civ. 24, 1st clause.
Response. ,, 1, 1st clause.

Ps. cxxvii. is appointed in the Churching of Women.

Ps. cxxviii. is a Psalm in the Greek Office for Matrimony, and in our own.

Ps. cxxx. is a daily Psalm of the Greek Evening Office. It is a Proper Psalm for Ash Wednesday. It is a Burial Psalm in the Roman use.

Ps. cxxxii. is a Proper Psalm for Christmas Day.

may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evildoers ; but peace shall be upon Israel.

Ebening Prayer.

PSALM CXXVI. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM CXXIX. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

LORD, I am not high-minded ; I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

PSALM CXXXII. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

Thirteenth Sunday after Trinity	Prelude.	Ps. xii. 8, 1st clause.
	Response.	,, 1, 1st clause.
Fourteenth Sunday after Trinity	Prelude.	Ps. xxviii. 10, 1st clause.
	Response.	,, 1, 1st clause.
Fifteenth Sunday after Trinity	Prelude.	Ps. xxix. 10, 1st clause.
	Response.	,, 1, 1st clause.
Sixteenth Sunday after Trinity	Prelude.	Ps. lxxvi. 11, 1st phrase.
	Response.	,, 1, 1st clause.
Seventeenth Sunday after Trinity	Prelude.	Ps. xxxiii. 21, 1st clause.
	Response.	,, 1, 1st clause.
Eighteenth Sunday after Trinity	Prelude.	Ps. cxviii. 14, 1st clause.
	Response.	,, 18, 1st clause.
Nineteenth Sunday after Trinity	Prelude.	Ps. xlvii. 6, 1st clause.
	Response.	,, 1, 1st clause.
Twentieth Sunday after Trinity	Prelude.	Ps. civ. 24, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-first Sunday after Trinity	Prelude.	Ps. xii. 8, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-second Sunday after Trinity	Prelude.	Ps. xxviii. 10, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-third Sunday after Trinity	Prelude.	Ps. xxix. 10, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-fourth Sunday after Trinity	Prelude.	Ps. lxxvi. 11, 1st phrase.
	Response.	,, 1, 1st clause.
Twenty-fifth Sunday after Trinity	Prelude.	Ps. xxviii. 10, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-sixth Sunday after Trinity	Prelude.	Ps. cxviii. 14, 1st clause.
	Response.	,, 18, 1st clause.
Twenty-seventh Sunday after Trinity	Prelude.	Ps. xlvii. 6, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-eighth Sunday after Trinity	Prelude.	Ps. civ. 24, 1st clause.
	Response.	,, 1, 1st clause.
Twenty-ninth Sunday after Trinity	Prelude.	Ps. xii. 8, 1st clause.
	Response.	,, 1, 1st clause.
Thirtieth Sunday after Trinity	Prelude.	Ps. xxviii. 10, 1st clause.
	Response.	,, 1, 1st clause.
Thirty-first Sunday after Trinity	Prelude.	Ps. xxix. 10, 1st clause.
	Response.	,, 1, 1st clause.
Sunday before Christmas	Prelude.	Ezra vii. 27, 1st phrase.
	Response.	Neh. ix. 33, 1st phrase.
Evening Service	Prelude.	Ps. ii. 7, 2nd part.
	Response.	,, 8, 1st part.

Ps. cxxxiv. was used at the close of the Greek Nocturns, and was also the last Psalm of Compline.

Pss. cxxxv. and cxxxvi., said together, are called by the Greeks the Polyeleos, from the continual repetition in the latter of the mercy of God.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

PSALM CXXXVI. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

Christmas Day.

First Antiphon . . Ps. cxi. 1, 1st clause; *v.* 3, 1st clause; *v.* 9, 3rd phrase.
Glory, &c.
Resp. By the intercession of the Theotokos.

Second Antiphon . . Ps. cxii. 1, 1st clause; *v.* 3, 1st clause; *v.* 3, 2nd clause.
Resp. Save us, Son of God, Virgin born.
Glory, &c.
The only-begotten Son and Word of God.

Third Antiphon . . Ps. cx. 1; *v.* 2, 1st clause; *v.* 3, 1st clause; entrance vers. *v.* 3, 3rd phrase.
Resp. It is thy birth-day, O Christ our God.
Contakion. The Virgin to-day bears the supernatural.
As many as have been baptized into Christ, &c.
Prelude. Ps. lxvi. 3, 1st and 2nd phrases.
Resp. ,, 1, 1st clause.

St Stephen's Day . . . . . Prelude. Ps. xix. 5, 1st clause.
Response. ,, 1, 1st clause.

Innocents' Day, Dec. 29th . . . Prelude. Ps. lxviii. 35.
Response. ,, 27.

Saturday after Christmas Day . . Prelude. Ps. xlv. 11, 1st phrase.
Response. ,, 19, 1st clause.

Sunday after Christmas Day . . . Prelude. Ps. lxviii. 37, 1st clause.
Response. ,, 25, 1st clause.

Sunday before the Feast of Lights. Epiphany . . . . . Prelude. Ps. xxviii. 10, 1st clause.
Response. ,, 1, 1st clause.

Circumcision . . . . . Prelude. Ps. xlix. 3.
Response. ,, 1, 1st clause.

Eve of Feast of Lights. Epiphany . Prelude. Ps. xxvii. 1, 1st phrase.
Response. ,, 1, 2nd clause.

Feast of Lights.

First Antiphon . . Ps. cxiv. 1, 3, 5. Glory, &c.
Resp. By the intercession of the Theotokos.

Second Antiphon . . Ps. cxvi. 1; *v.* 3, 3rd phrase; *v.* 4, 1st clause; *v.* 9.
Resp. Save us, O Son of God, who wast baptized by John in Jordan.
Glory, &c.
Resp. The only-begotten Son and Word of God.

Third Antiphon . . Ps. cxviii. 1, 1st clause; *v.* 2, 1st clause; *v.* 4, 1st clause.
Resp. When thou wast baptized, O Lord, in Jordan.
Entrance versicle. Luke xiii. 25, last clause.
The Lord is God, and hath appeared unto us.
Contakion. Thou didst appear this day to the world.
As many of you as have been baptized into Christ.
Prelude. Luke xiii. 25, last clause.
Resp. Ps. cxviii. 1, 1st clause.

Ps. cxxxviii. is the 2nd Psalm in the Mesorion of the 9th hour.

Ps. cxl. is the 3rd Psalm in the Mesorion of the 9th hour.

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.
23 Who remembered us when we were in trouble : for his mercy endureth for ever ;
24 And hath delivered us from our enemies : for his mercy endureth for ever.
25 Who giveth food to all flesh : for his mercy endureth for ever.
26 O give thanks unto the God of heaven : for his mercy endureth for ever.
27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.
2 As for our harps, we hanged them up : upon the trees that are therein.
3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.
4 How shall we sing the Lord's song : in a strange land?
5 If I forget thee, O Jerusalem : let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.
8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.
9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.
3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.
4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.
5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.
6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.
7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.
8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Morning Prayer.

PSALM CXXXIX. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.
2 Thou art about my path, and about my bed : and spiest out all my ways.
3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behind and before : and laid thine hand upon me.
5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.
6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?
7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.
8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;
9 Even there also shall thy hand lead me : and thy right hand shall hold me.
10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.
11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.
12 For my reins are thine : thou hast covered me in my mother's womb.
13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.
14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.
15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;
16 Which day by day were fashioned : when as yet there was none of them.
17 How dear are thy counsels unto me, O God : O how great is the sum of them!
18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.
19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.
20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.
21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?
22 Yea, I hate them right sore : even as though they were mine enemies.
23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.
24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.
2 Who imagine mischief in their hearts : and stir up strife all the day long.
3 They have sharpened their tongues like a serpent : adder's poison is under their lips.
4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.
5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.
6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.
7 O Lord God, thou strength of my health :

Saturday after the Feast of Lights. Epiphany	Prelude. Ps. xxxii. 11, 1st clause. Response. ,, 1, 1st clause.
Sunday after the Feast of Lights. Epiphany	Prelude. Ps. xxxiii. 22, 1st clause. Response. ,, 1, 1st clause
Presentation	Prelude. Magnificat 1, 1st clause. Response. ,, 2nd clause.
Annunciation	Prelude. Magnificat 1, 1st clause. Response. ,, 2nd clause.
St Mark	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
St James the Great, April 30th	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
St John the Divine, May 8th	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
Simon Zelotes, May 10th	No special Prelude.
Bartholomew and Barnabas, June 11th	No special Prelude.
Jude, the brother of our Lord, June 19th	No special Prelude.
Nativity of the honourable and noble Prophet, Forerunner, and Baptist, John, June 24th	Prelude. Ps. lxiv. 11, 1st phrase. Response. ,, 1, 1st phrase.
Memorial of the holy, glorious, and all-praiseworthy Apostles and Chiefs, Peter and Paul, June 29th	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
Sunday, July 13th, or Sunday next following, Orthodoxy Sunday	Prelude. Ps. xxxii. 11, 1st clause. Response. ,, 1, 1st clause.
Mary Magdalene, July 22nd	Prelude. Ps. lxviii. 35, 1st clause. Response. ,, 27, 1st clause.
Transfiguration, Aug. 6th	Prelude. Ps. civ. 24, 1st clause. Response. ,, 1, 1st clause.
Matthias, Aug. 9th	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
Decollation of St John the Baptist, Aug. 29th	Prelude. Ps. lxiv. 11, 1st clause. Response. ,, 1, 1st phrase.
Beginning of the New Year and Commemoration of Simeon Stylites, Sept. 1st	Prelude. Ps. cxlvii. 5, 1st clause. Response. ,, 1, 1st clause.
Satur. before the Exaltation of the Cross.	Prelude. Ps. xlvii. 6, 1st clause. Response. ,, 1, 1st clause.
Sund. before the Exaltation of the Cross.	Prelude. Ps. xxviii. 9, 1st clause. Response. ,, 1, 1st phrase.

Ps. cxli. 2. The offering of incense on the golden altar in the holy place, at every morning and evening service in the temple, was instituted on purpose to offer up unto God the prayer of the people, who were then without, praying unto him.

Pss. cxli. and cxlii. were used in the Greek Evening Service daily.

Ps. cxliii. was the last of the Hexapsalmus said at the Greek Morning Office. Verse 11 and the latter half of 10 served as an antiphon at the end of this Psalm. Then followed the Glory and the Alleluia. It is a Proper Psalm for Ash Wednesday.

It is also used in the Greek Late Evensong.

thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

PSALM CXLII. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Morning Prayer.

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

First Antiphon . . Ps. xxii. 1, 1st clause, 2nd clause; *v.* 4. Glory, &c.
Resp. By the intercession of the Theotokos.

Second Antiphon . . Ps. lxxiv. 1, 1st clause; *v.* 2, 1st clause; *v.* 13.
Resp. Save us, O Son of God, that wast crucified in the flesh.
Glory, &c.
The only-begotten Son and Word of God.

Third Antiphon . . Ps. xcix. 1, 1st clause, 2nd clause; *v.* 3, 1st clause; Entrance versicle, *v.* 5.
Resp. Save thy people, O Lord.
Contakion. Who wast willingly raised upon the Cross. Thy Cross we venerate.
Prelude. Ps. xcix. 9, 1st phrase.
Resp. ,, 1, 1st clause.

Sunday after the Exaltation of the Cross	Prelude. Ps. lxviii. 35, 1st clause. Response. ,, 27, 1st clause.
The death of the holy Apostle and Evangelist, John the Divine, Sept. 26th .	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
St Thomas' Day, Oct. 6th . . .	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
James, the son of Alphæus, Oct. 9th .	No special Prelude.
Philip, the Deacon, Oct. 11th. . .	No special Prelude.
Sunday, Oct. 14th, or on next succeeding Sunday, Orthod. Sunday . . .	Prelude, Ezra vii. 27, 1st phrase. Response. Neh. ix. 33, 1st phrase.
St Luke, Oct. 18th	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
James, the Lord's brother, Oct. 23rd .	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
Michael, the Chief Prince, and the rest of the Bodiless Powers, Nov. 8th .	Prelude. Ps. civ. 4, 1st clause. Response. ,, 1, 1st clause.
St Philip the Apostle, Nov. 14th . .	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.
St Matthew, Nov. 16th	No special Prelude.
St Andrew, the first called Apostle, holy and glorious, Nov. 30th . . .	Prelude. Ps. xix. 5, 1st clause. Response. ,, 1, 1st clause.

For week days when there is no Festival.

Monday	Prelude. Ps. civ. 4. Response. ,, 1, 2 phrases.
Tuesday	Prelude. Ps. lxiv. 10, 1st phrase. Response. ,, 1, 1st phrase.
Wednesday	Prelude. Magnificat, *v.* 1. Response. ,, *v.* 2.
Thursday	Prelude. Ps. xix. 4, 1st clause. Response. ,, 1, 1st clause.
Friday	Prelude. Ps. xcix. 9, 1st phrase. Response. ,, 1, 1st clause.
Saturday	Prelude. Ps. xxxii. 12, 1st clause. Response. ,, 1, 1st clause.

Ps. cxlv. is a Proper Psalm for Whitsunday.

Ps. cxlvi. is the 2nd Psalm of the Typica.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Ebening Prayer.

PSALM CXLVII. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

In the Alexandrian MS. of the Bible Ps. cl. is followed by the Ps. quoted on p. 303. Then a book of Hymns is inserted, numbered 1 to 14. The first 10 consist of pieces selected from the Old Testament and the Apocrypha, the 11th, 12th and 13th are the 'Magnificat,' the 'Nunc dimittis,' and the 'Benedictus.' The 14th is entitled a morning hymn; of which the former part is the 'Gloria in excelsis,' the latter part, with the exception of the verse, Vouchsafe, O Lord that we be kept this day without sin, is made up of quotations from Scripture.

Ὕμνος ἑωθινός.

Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εἰρήνη
ἐν ἀνθρώποις εὐδοκεία
αἰνοῦμέν σε
εὐλογοῦμέν σε
προσκυνοῦμέν σε
δοξολογοῦμέν σε
εὐχαριστοῦμέν σοι
διὰ τὴν μεγάλην σου δόξαν
κύριε βασιλεῦ
ἐπουράνιε
θεὸς πατὴρ παντοκράτωρ
κύριε υἱὲ μονογενή
ἰησοῦ χριστὲ
καὶ ἅγιον πνεῦμα
κύριε ὁ θεὸς
ὁ ἀμνὸς τοῦ θεοῦ
ὁ υἱὸς τοῦ πατρὸς
ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
ἐλέησον ἡμᾶς
ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου ἐλέησον ἡμᾶς
προσδέξαι τὴν δέησιν ἡμῶν
ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς
ἐλέησον ἡμᾶς
ὅτι σὺ εἶ μόνος ἅγιος
σὺ εἶ μόνος κύριος
ἰησοῦς χριστὸς
εἰς δόξαν θεοῦ πατρός ἀμήν
καθ' ἑκάστην ἡμέραν εὐλογήσω σε — Ps. cxlv. 2.
καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα
καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος
καταξίωσον κύριε καὶ τὴν ἡμέραν ταύτην
ἁναμαρτήτους φυλαχθῆναι ἡμᾶς
εὐλογητὸς εἶ κύριε ὁ θεὸς τῶν πατέρων ἡμῶν — Tob. viii. 5.
καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας ἀμήν
εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου — Ps. cxix. 12.
εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου
εὐλογητὸς εἶ κύριε δίδαξόν με τὰ δικαιώματά σου
κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ — Ps. xc. 1.
ἐγὼ εἶπα κύριε ἐλέησόν με
ἴασαι τὴν ψυχήν μου ὅτι ἥμαρτόν σοι — Ps. xli. 4.
κύριε πρός σε κατέφυγα — Ps. cxliii. 9, 10.
δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου ὅτι σὺ εἶ ὁ θεός μου
ὅτι παρά σοι πηγὴ ζωῆς
ἐν τῷ φωτί σου ὀψόμεθα φῶς — Ps. xxxvi. 9.
παράτεινον τὸ ἔλεος σοῦ τοῖς γινώσκουσίν σε. — Ps. xxxvi. 10.

Pss. cxlviii—cl. are sung as morning Psalms before the concluding Litany and Benediction of the Greek Morning Office. They are also used at the Burial of Priests. The Greeks call them Αἶνοι, Lauds. They are used as the concluding Psalms of Western Lauds, and are appointed at the Burial of Children in the Roman Use.

Ps. cl. is used at the Greek Late Evensong.

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM CXLVIII. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM CXLIX. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM CL. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

OF THE FORMS OF PRAYER TO BE USED AT SEA.

These forms were added to the Prayer Book at the last revision. They were not intended to supply the place of the ordinary Morning and Evening Services, but to be supplementary to them.

¶ The first publication of special prayers to be used at sea was made by the Long Parliament. The Directory, which they had put forth in 1644, was soon found to be insufficient; hence they published 'A Supply of Prayer for the Ships that want Ministers to pray with them: agreeable to the Directory established by Parliament.' The publication has no date. 'A reason of this work,' prefixed to it, states that 'whereas there are thousands of ships which have not ministers with them to guide them in prayer, and therefore either use the old form of Common Prayer, or no prayer at all; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathens than Christians: (the Lord's day being left without any mark of piety or devotion). Therefore to avoid these inconveniences, it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament; it being hoped, that it will be no grief of heart to wise and full Christians, if the thirsty drink out of cisterns, when themselves drink out of fountains; but they will rather pity the wants of their needy brethren, and out of compassion imitate him who filleth the hungry with good things.'

'These Prayers being enlivened and sent up by the Spirit in him that prayeth, may be lively Prayers and acceptable to him who is a Spirit, and accepts of Service in Spirit and Truth. And, in truth, though Prayers come never so new, even from the Spirit, in one that is a guide in Prayer, if the Spirit do not quicken and enliven that Prayer in the Hearer that follows him, it is to him but a dead Form, and a very carcase of Prayer.'

The form is as follows:

'The Company being assembled, they may thus begin with Prayer: (as in the Directory.)

'O Lord, in all reverence and humility, we acknowledge thy incomprehensible Greatness and Majesty, in whose presence we do now in a special manner appear, and our own vileness and unworthiness, to approach so near thee; with our utter inability of ourselves, to such a holy duty. And we humbly beseech thee for pardon, assistance and acceptance, in the whole service now to be performed, and for a blessing on the particular portions of thy Word now to be read, and all in the Name and Mediation of the Lord Jesus Christ; In whose name and words we pray unto thee farther, saying,

'Our Father, &c.

'After this, some Psalms and Chapters being read out of both Testaments (but none out of those books which are commonly called Apocrypha) and a Psalm being sung, a prayer may follow in this manner:'

Then follows a long prayer for remission of sins, and for sanctification, almost word for word as in the Directory. Then

'A prayer for the Church Universal, and our United Churches and Kingdoms,' which also follows very closely the Directory.

'After this Prayer, a Psalm may be sung, and the conclusion may be with a Thanksgiving and Blessing.'

'The Thanksgiving' bears some resemblance to the 'General Thanksgiving' in the Daily Service, it also follows closely the Directory.

'The Prayer for a Blessing' is

'The Lord bless us and keep us; the Lord make his face to shine upon us and be gracious unto us; the Lord lift up his countenance upon us, and give us his peace; And the very God of Peace sanctify us wholly, that our whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ. And the grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost be with us all. *Amen.*'

Appended to the Service are

'A Prayer particularly fitted for those that travail upon the Seas' and

'A Prayer in a Storm.'

FORMS OF PRAYER

TO BE

USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in her Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.

¶ The Greek Prayer Book contains the following forms:

'In raging Wind and Storm at Sea.

'O mighty Lord our God, who by thy consubstantial and eternal Word, and thy lifegiving and co-equal Spirit, hast called into being all things out of nothing; who hast placed the land as a bound to the sea, and hast weighed the mountains and valleys in a balance: who hast meted out heaven with a span, and holdest the earth in thy hand; who hast appointed measures and rules and bounds, harmonies and order in this visible world of matter, and hast determined the change of seasons and revolutions of the sun, and maintainest by the duly tempered elements the silent working of the universe, directing it in painless and peaceful concord; do thou, O all beneficent King, shew thine own accustomed mercy and goodness towards us; look upon the works of thy hands, turn not thy mercies and compassions from us, nor forget thy covenant marvellously made with us in the creation of man after thine own image; do thou, who didst give thine only-begotten Son a ransom for us, and in the marvellous communion of the Spirit hast made us partakers of the very Godhead, do away, we beseech thee, the multitude of our sins by the surpassing multitudes of thy mercies: do thou, who by the cross and blood of thy Son hast abolished the sin of our race, be pleased to restore the wonted order of nature, now unnaturally and terribly distorted for the unnatural disobedience and disorder of our base and lawless lives. Grant unto us the wonted serenity of this vast expanse of waters; disperse the surging waves and raging storm; and bid the winds breathe seasonable and gentle breezes: let the spirit of the hurricane be quelled, and the fury of the tempest be changed into calm, that they, who go down to the sea in ships, and occupy their business in many waters, may again behold thy wondrous works. O merciful Lord, we beseech thee, of thy unspeakable mercy, cause the sea to cease from its raging. Thou who, of thy good pleasure and by the co-operation of thy Holy Spirit, didst allow thine only-begotten Son our Saviour Jesus Christ to become man and to sail with his holy disciples and apostles and to rebuke the violence of the winds, and didst bid the waves of the sea to be still; do thou now also lull all contrary winds, calm the waves, cause the tempest to cease, command for us prosperous, favouring seasons and winds; become a pilot and helper to thy servants, and guide them into a harbour of safety: for, knowing thy name alone and acknowledging no God beside thee, they look for aid from thee continually. Through the prayers and intercessions of the most blessed mother of God, the divine angels and all the saints.'

The Priest adds in a loud voice, 'according to the pleasure and goodness of thine only-begotten Son, with whom thou art blessed together with thy all-holy, good, and lifegiving Spirit, now and for ever and ever. *Amen.*'

'On the Building of a Ship.

'O Lord God of our fathers, who didst command Noah thy servant to prepare an ark for the preservation of the world: who willedst that it should be formed from many planks and compacted into one vessel: do thou, O Lord of all, who hast ordained that we should steer our course in barks of lifeless planks, and thyself preservest the race of men by thy mighty hand; do thou now also, O Lord, watch over this vessel: grant unto it a good angel of peace: guard those who are to sail in it: grant that they may return in health to their homes: for it is thou, O Christ our God, who directest and hallowest all things; to thee we ascribe glory and thanksgiving and worship with thine eternal Father and thy all-holy, good, life-giving Spirit, now and for ever and ever. *Amen.*'

Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

In a Greek hymn by Anatolius, who died A. D. 458, the analogy between the storms of the sea and the troubles of life is so well given that we venture to quote the Rev. J. M. Neale's translation of it here:

Fierce was the wild billow;
  Dark was the night;
Oars labour'd heavily;
  Foam glimmer'd white;
Trembled the mariners;
  Peril was high;
Then said the God of God,
  —'Peace! It is I!'

Ridge of the mountain-wave,
  Lower thy crest!
Wail of Euroclydon,
  Be thou at rest!
Sorrow can never be,—
  Darkness must fly,—
Where saith the Light of Light,
  —'Peace! It is I!'

Jesu, Deliverer!
  Come Thou to me:
Soothe Thou my voyaging
  Over Life's sea!
Thou, when the storm of Death
  Roars, sweeping by,
Whisper, O Truth of Truth!
  —'Peace! It is I!'

Neale's Hymns of the Eastern Church.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits' end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command: that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick : when they were so wrathfully displeased at us.

OF READERS.

The ancient mode of ordination of a Reader, as prescribed by the 4th Council of Carthage, was as follows:

Lector cum ordinatur, faciat de illo verbum episcopus ad plebem indicans ejus fidem ac vitam atque ingenium, post hæc spectante plebe tradet ei codicem de quo lecturus est, dicens ad eum, 'Accipe et esto Lector Verbi Dei, habiturus, si fideliter et utiliter impleveris officium, partem cum eis qui Verbum Dei ministraverint.'

In the Greek Church, which retains the office of Reader as well as that of Subdeacon to the present day, the form of Ordination is as follows.

The Candidate is brought with head uncovered to the Bishop in plain dress, or if he be a monk with his cloak.

The Bishop lays his hand on his head and cuts his hair in the form of the cross, saying, 'In the name of the Father and of the Son and of the Holy Ghost.' At each name the congregation say 'Amen.'

The hair of the candidate is clipped. (There is no special tonsure.) He is brought again to the Bishop, who vests him in a chasuble. A third time the Bishop lays his right hand on his head and prays, 'O Lord God Almighty, choose this thy servant and sanctify him: grant him with all wisdom and discernment to study and to read thy divine oracles, and preserve him in blameless conversation. By the mercy and compassion and lovingkindness of thy only-begotten Son, with whom, and with thy all-holy, good, and life-giving Spirit, thou art blessed now, always, and for evermore.'

The Reader receives a Book of the Epistles (the appointed selections), reads a short extract, receives the Bishop's benediction. If more than one are ordained, the prayer is said in the plural form.

In the attempt to introduce Readers, made by Archbishop Parker, 1563, the object rather was to provide substitutes for clergy in parishes destitute of incumbents, than to provide lay aid for overtaxed clergy.

The following resolutions were passed at a meeting of the Bishops, held at Lambeth, on Ascension Day 1866.

I. That it is not expedient to alter the Statute or Canon Law with a view of extending the Diaconate to persons engaged in professions or business.

II. That it is desirable to institute an office of Reader, and that the form of admission to the same be by public prayer and delivery of the New Testament by the Bishop without imposition of hands, and that it be held until the Bishop shall by an instrument under his hand remove the holder therefrom.

III. That the office be exercised in any particular parish or district under the Bishop's licence issued with the written consent of the Incumbent, revocable at the discretion of the Bishop either *mero motu* or at the written request of the Incumbent.

IV. That the office be unpaid.

V. That the license of the Bishop empower the Reader:—

1. To render general aid to the clergy in all ministrations not strictly requiring the service of one in Holy Orders.

2. To read Lessons in the Church.

3. To read prayers and Holy Scripture and explain the same, in such places as the Bishop's license shall define.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord : to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 COR. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used ; only instead of these words* [We therefore commit his body to the ground, earth to earth, *&c.*] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

OF THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS.

An Ordinal was published as a companion to the Prayer Book of 1549; changes were made in it before 1552, when it was incorporated in the Second Prayer Book of King Edward the Sixth.

The Preface is ascribed to Cranmer: the wording of it was somewhat altered in 1662.

¶ From the Epistles of St Paul to Timothy and Titus, it is clear that the two persons addressed hold a grade superior to the Presbyters and Deacons whom they are charged to ordain. There is an equally clear distinction between the Presbyters and the Deacons, whose qualifications are mentioned separately. No other Orders are specified with the definite marks of distinction belonging to these three.

The testimony of Ignatius to the constitution of the Church in his day, A.D. 107, under Bishops, Priests and Deacons, is very explicit. Tertullian, c. 200, traces the order of bishops to St John as one of its authors; he mentions as subordinate to them presbyters and deacons.

Clemens Alexandrinus, c. 205, compares the degrees of bishops, presbyters and deacons to degrees of angelical glory.

Succeeding writers are equally explicit.

Catalogues of the succession of bishops in each See were kept in the principal cities, beginning from the Apostolical age.

¶ In primitive times the people took part in the election of their clergy.

A bishop was chosen jointly by the clergy and people. If the electors disagreed, the decision was left to the metropolitan. A bishop was not to be forced on an unwilling people. When the choice had been made, the person selected was presented for examination and approval to the metropolitan with his provincial bishops. The people among whom the bishop had been conversant gave their testimony in his favour as to his previous life and Christian conduct. The commission of heinous crimes disqualified a man from holding high office in the Church. The bishop made a profession of his faith.

It was customary to elect the bishop from among the clergy of the province, where the people might be able to judge of his fitness from personal experience. In time of persecution the office of bishop involved serious risk of life; hence it was not sought as a post of profit and luxury. Subsequently, when the episcopal rank was coveted for the emoluments and dignity attached to it, the mode of popular election gave rise to tumults. In case of such disturbance the metropolitan and synod would choose an indifferent person and prefer him to the people's candidate.

When the Empire became Christian, the Emperors assumed the privilege of interference in the election of bishops. Thus Theodosius nominated Nectarius to the See of Constantinople, A.D. 381: the same emperor required also the enthronization of Proclus.

By the second Council of Arles, A.D. 452, it was decreed that the bishops of the province should nominate three, of whom the clergy and people should select one.

By the laws of Justinian the people were excluded from taking part in the election of bishops. The privilege was confined to the clergy and optimates in each Church.

The rule of the Spanish Church at the time of the Council of Barcelona, A.D. 599, was that the clergy and people should nominate three, and the metropolitan and provincial bishops cast lots which of the three should be ordained.

From the foundation of the French monarchy, the kings exercised an influence in the election of bishops, more or less powerful, according to the circumstances of the time and the character of the monarch. The same custom prevailed in England. Mosheim and Bingham agree in the conclusion that the same freedom of election was granted to the people in the case of presbyters as in that of bishops. It was natural that the selection of fit persons should devolve upon those best qualified to judge of the qualifications of the candidate, hence we find bishops and presbyters presenting men to the people for their approval. This was occasionally withheld.

¶ The presentation of clergy to benefices seems to have belonged from the earliest times both in France and England to the founders of churches. Provision for the due exercise of this right is made in the 1st Council of Orange, A.D. 441; the 2nd Council of Arles, A.D. 452; by a

THE

FORM AND MANNER

OF

MAKING, ORDAINING, AND CONSECRATING

OF

BISHOPS, PRIESTS, AND DEACONS,

ACCORDING TO THE ORDER OF

The Church of England.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed. in the Church of England; *no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of* England, *or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.*

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

constitution of the Emperor Zeno, A. D. 429, confirmed by Justinian. A. D. 541. The practice was sanctioned and confirmed by the 9th council of Toledo, c. A. D. 650. The right of presentation was, by general consent, transmissible to the patron's heirs.

According to English law, the bishop is to examine the presentee, 1st, concerning the person, as if he be under age or a layman; 2ndly, concerning his conversation, as if he be criminous; 3rdly, concerning his ability to discharge his pastoral duty, as if he be unlearned and not able to feed his flock with spiritual food.

¶ The selection of deacons, who were regarded as assistants to the bishops, appears to have been left in a great measure to the bishops themselves. Thus Cyprian treats the authority of a bishop over one of his deacons as absolute, because the bishop had appointed him. In the Apostolical Constitutions the bishop is exhorted to select his deacons with regard to their piety.

¶ In the same Constitutions, it is prescribed that, in the Ordination of a bishop, three or at least two bishops shall concur. The ancient rule of the Council of Nice was, that all the bishops of the province with the metropolitan should be present at the ordination, but in case of urgent necessity three were deemed a sufficient number, provided that the metropolitan and the rest sent their consent in writing. The 1st Council of Arles, A. D. 314, and the 3rd Council of Carthage, A. D. 397, required three besides the metropolitan. The 2nd Council of Arles, A. D. 452, directs the metropolitan to take three besides himself. The Council of Riez, A. D. 439, actually deposed Armentarius because he had not had three bishops to ordain him. All churches were not so strict, but in them all ordination by a smaller number than three was accounted uncanonical.

For the Ordination of a priest or deacon, one bishop was sufficient. It was however customary for the presbyters present to lay their hands on the head of the person to be ordained. The two essentials of ordination were imposition of hands by the bishop, and the Ordination Prayer. The candidate knelt at the altar to receive his ordination. Presbyterian Ordination was disallowed. Thus Ischyras, on whom Colluthus, a priest only, had laid his hands, was treated as a layman by the Alexandrian Church in the time of Athanasius; and the Council of Sardica, A. D. 342, rejected the ordination of those who had received their orders at the hands of presbyters alone.

Consecration is used for the Ordination of Bishops as a somewhat more solemn term. The triple phrase of the title, Making, Ordaining, and Consecrating, was only introduced in 1662. In 1552 the words were Making and Consecrating. The term comprehending all the orders is Ordination.

¶ The Council of Neocæsarea, A. D. 314, required thirty years of age even in presbyters, *a fortiori* in bishops. The Council of Agde, A. D. 506, required that no metropolitan ordain bishop or presbyter before that, the age of perfect manhood. By the Apostolical Constitutions a bishop must be 50 years of age at least. Instances of exceptions to these rules in cases of distinguished worth are found. Athanasius was probably under 30 when he was made bishop. Remigius was only 22 when he was appointed to the see of Rheims, A. D. 471.

The Councils of Agde A. D. 506, of Carthage A. D. 397, of Trullo A. D. 692, of Toledo A. D. 633, all prescribe 25 as the minimum of age for a deacon. This rule was, according to Bingham, *very nicely* observed, the exceptions being few.

For this the Council of Toledo, A. D. 633, cites the Levitical precedent. This became the rule of our own Church; but it was a case dispensable. The Council of Trent made the age 23, and by a Pontifical published about the time of the Reformation it was only required that the deacon should have attained 20 years. Our first Prayer Book prescribed 21 for deacons, 24 for priests. By Stat. 13 Eliz. c. 12, none was to be made minister under 24. The present Rubric is a provision of Canon 34. This Canon has been confirmed by Statute 44 Geo. III. c. 43, Ss. 1 and 2, which pronounces ordination conferred before these ages null and void. The Faculty for deacons must, it appears, be obtained from the archbishop of Canterbury. No such Faculty is permissible in the case of priests.

A Canon of the Greek Church prescribes 50 as the age for a bishop; to modify this rule, however, an edict of Justinian, requiring that he should be above 30, is added. For a priest 30 is the prescribed age, for a deacon 25.

Canon 34 requires a University Degree or an account of the candidate's faith in Latin according to the articles of Religion, and also a testimonial from Colleges in Oxford or Cambridge, or from three or four grave ministers and other credible persons, who have known him for the three years next preceding his ordination.

The regular mode of examination prescribed in the Canon Law is 'Quando episcopus ordinationes facere disponit, omnes, qui ad sacrum ministerium accedere volunt, feria quarta ante ipsam ordinationem evocandi sunt ad civitatem

THE FORM AND MANNER

OF

MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE inquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The Litany and Suffrages.

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender, and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

una cum archipresbyteris (al. presbyteris) qui eos repræsentare debent; et tunc episcopus a latere suo eligere debet sacerdotes et alios prudentes viros gnaros divinæ legis et exercitatos in ecclesiasticis sanctionibus; qui ordinandorum vitam, genus, patriam, ætatem, institutionem, (i.e. titulum) locum ubi educati sunt, si sint bene literati, si instructi in lege Domini, diligenter investigent. Ipsi autem quibus hoc committitur cavere debent, ne aut favoris gratia aut cujuscunque muneris cupiditate illati, a vero devient, ut indignum et minus idoneum ad sacros gradus suscipiendos episcopi manibus applicent. Igitur per tres continuos dies diligenter examinentur; et sic sabbato qui probati inventi sunt, episcopo repræsententur.'

¶ The times of Ordination prescribed in Canon Law are the 'jejunia quatuor temporum,' viz. the Ember Weeks. In the primitive ages men were ordained as they were required for the service of the Church. It is not certain that the appointment of the Ember Weeks had at first anything to do with Ordination. As however this solemnity was, according to Apostolic example, accompanied with fasting and prayer, and as it was convenient, when the Church's demand for Ministers increased, to appoint certain times of Ordination, these four seasons were appropriately chosen. According to Stephens the Ember Weeks became the settled times of Ordination about the 4th or 5th century, and being gradually received by several Churches, were established as the rule of the Church of England in the constitutions of Egbert, archbishop of York, c. 750. In the Convocation of 1662 the president made a special order to enforce the ancient law.

¶ By the 3rd Council of Carthage, A.D. 397, at the instance of Augustine, who had been ignorant of one of the canons of the Nicene Council, it was ordered that the canons of the church should be read at every man's nomination before Ordination. A profession of obedience to these was required by a law of Justinian.

¶ The 2nd rubric of 1549 orders that 'the Archdeacon or his Deputy shall present such as come to the Bishop: every one of them, that are presented, having upon him a plain Alb.' This notice of the Deacon's habit was omitted in 1552. In 1662 the words, 'each of them being decently habited,' were inserted. The notice respecting the Bishop's position was inserted at the same time.

¶ The deacons themselves were deemed in a special manner ministers of the bishop. Hence there is a peculiar propriety in the selection of the Archdeacon for the office here assigned to him. He is styled in our law 'oculus episcopi;' the examination belongs to him 'de jure communi.' In the Greek and Roman churches likewise this duty is assigned to him. In the Roman church the orders of Subdeacon, Deacon, and Priest are reckoned 'ordines majores:' candidates are ordained at the same time. A general address is given to all who are to be ordained; subsequently they are addressed separately. The presentation to the Bishop and his caution are much as in the Roman Ordinal. The presentation has the terms, 'postulat sancta mater Ecclesia Catholica.'

In both Greek and Roman churches the Deacons are taken from the Subdeacons.

The Archdeacon's answer in the Roman Ordinal is 'quantum humana fragilitas nosse sinit, &c.'

The enquiry is similar. It is as old as the time of Gelasius, A.D. 494. After a little pause the Bishop addresses the candidates for the Diaconate on the duties of their office: they prostrate themselves, and the Litany is said.

In the Exeter pontifical we have the following insertion in the Litany:

'Ut electos istos bene + dicere digneris
Te rogamus.
'Ut electos istos bene + dicere et sancti + ficare digneris.
Te rogamus.
'Ut electos istos bene + dicere sancti + ficare et conse + crare digneris.
Te rogamus.'

In the Roman Ordinal the Bishop at the close of the Litany commends the candidates to the prayers of the clergy and people; he then recites a collect, at the conclusion of which he chants a prayer invoking grace for ministers generally, and for the candidates specially the grace of the Diaconate. He then lays his hand upon the head of each, and afterwards continues the chant.

He gives the stole and dalmatic with a prayer on the delivery of these vestments; and also a copy of the Gospels. One of the newly ordained reads the Gospel.

¶ In the Greek church the candidate is brought to the sanctuary, and the hymn 'Holy Martyrs' sung; the Deacon elect then rests his forehead against the Holy Table and bends his right knee. The Bishop lays his hand upon the head of the candidate and says:

'The divine grace, which continually strengthens those things that are weak and supplies those that are lacking, chooses the most pious Subdeacon *N.* to the office of Deacon. Let us therefore pray for him that the grace of the all-holy Spirit may come upon him.'

The choir sings 'Kyrie eleeson.' The Bishop, keeping his hand on the head of

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests,*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called

the one to be ordained, prays that he may have grace to execute his ministry faithfully after the example of Stephen the protomartyr.

The Archdeacon recites a short Litany containing the special petitions:

'For the servant of God, *N.*, who is now chosen for the office of Deacon, and for his preservation, let us beseech the Lord.

'That our merciful God may grant him a Diaconate spotless and unblemished, let us beseech the Lord.'

The Bishop keeps his hand on the head of the candidate, (the service contemplates throughout only one), prays for him, and gives him the stole and fan. On delivering these he says, 'Worthy' (Ἄξιος), to which the choir respond, 'Worthy' (Ἄξιος). The newly ordained Deacon takes precedence in receiving the Holy Communion; he then reads the thanksgiving.

¶ The concluding prayer of the Greek ordination is noteworthy. It runs thus: 'O God our Saviour, who by thine unerring voice didst ordain the rule of the Diaconate to thy apostles, and didst choose to the office thy first martyr Stephen, and gavest him priority in the fulfilment of his office of Deacon according to the precept of the holy Gospel; whosoever among you will be first, let him be your minister (Deacon); Do thou, O Lord of all things, fill this thy servant, whom thou hast vouchsafed to admit to the ministry of the Diaconate, with all faith, and love, and power, and holiness by the indwelling of thy Holy lifegiving Spirit: for not by the imposition of my hands, but by the bestowal of thy bounteous mercies, is grace given to thy chosen ones: that thus he, being kept from all sin, may stand blameless before thee in the terrible day of judgement, and receive the unfailing reward which thou hast promised. For thou art our God; to the Father, Son, and Holy Spirit, we ascribe glory now, henceforth, and for ever. Amen.'

The ordination of the Deacon takes place after the consecration of the elements, between the recitation of the Diptychs and actual participation.

¶ By the 36th Canon it is ordered that no person shall be received into the ministry nor admitted to any ecclesiastical function except after subscription to the oath of the king's supremacy. The oath of supremacy is not now administered during the service (*see p.* 13); nor is its form that heretofore used (*see p.* 9). The present oath omits the abjuration. Subscription to the oaths of allegiance and supremacy had been prescribed in 1 Eliz. c. 1; subscription to all the articles of religion agreed upon in Convocation in 1562, but which only concern the confession of the true Christian faith and the doctrine of the Sacraments, was prescribed in 13 Eliz. c. 12. s. 5.

¶ The examination of the candidate seems to be peculiar to our Ordinal.

¶ In a canon of the Council of Vaison, A. D. 529, we have, 'Si presbyter, aliqua infirmitate prohibente, per seipsum non potuerit prædicare, sanctorum patrum homiliæ a diaconibus recitentur.'

In the Council of Eliberis, A. D. 305, and in the Roman pontifical, we have, 'Si quis diaconus regens plebem sine episcopo vel presbytero aliquos baptizaverit, episcopus eos per benedictionem perficere debebit. Diaconum oportet ministrare ad altare, baptizare et prædicare.'

¶ In the Roman Ordinal the form is, 'Accipe Spiritum Sanctum ad robur et ad resistendum diabolo et tentationibus ejus. In nomine Domini.'

In delivering the Gospels the form is,

'Accipite potestatem legendi Evangelium in Ecclesia Dei tam pro vivis quam pro defunctis. In nomine Domini. *R.* Amen.' This ceremony was observed at the ordination of a reader in the Church of Carthage, A. D. 398.

¶ In 1549 the rubric respecting the reading of the Gospel by the newly-made deacon was, 'Then one of them appointed by the Bishop, putting on a tunicle, shall read the Gospel of that day.' The notice of the habit was omitted in 1552.

¶ In the Roman Ordinal the latter portion of the Bishop's prayer chanted over the head of the Deacons is, 'Emitte in eos quæsumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratiæ tuæ munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiæ puritas et spiritualis observatio disciplinæ. In moribus eorum præcepta tua fulgeant, ut suæ castitatis exemplo imitationem sanctam plebs acquirat, et bonæ conscientiæ testimonium præferentes in Christo firmi et stabiles perseverent; dignisque successibus ab inferiori gradu per gratiam tuam capere potiora mereantur.'

¶ The age of a Deacon being 25 and that of a Priest not less than 30, according to ancient canons, it is evident that originally he, who entered the Diaconate at 25, must have remained 5 years a Deacon; the same period is prescribed in these canons for continuance in the office to others also.

to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the sixth of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ With this last prayer the first prayer said by the Bishop over the head of the Deacon in the Greek Ordination Service may be compared, 'O Lord our God, who according to thy foreknowledge sendest down the influence of thy Holy Spirit upon those who are set apart by thy unsearchable power to be ministers and servants in thy spotless mysteries; do thou, O Lord, preserve him, whom thou hast vouchsafed to have ordained at my hands to the ministry of the Diaconate, in all godliness, holding the mystery of the faith in a pure conscience, and bestow on him the grace, which thou didst bestow on thy first martyr Stephen whom thou first calledst to the work of thy Diaconate, and grant that he may discharge the office committed unto him by thy mercy, according to thy good pleasure. For they, who serve the office of a Deacon well, purchase to themselves a good degree. Do thou therefore perfect thy servant. For thine is the kingdom, &c.'

¶ The rubric in 1549 was, 'And here must be shewed unto the Deacon that he must continue in that office of a deacon the space of a whole year at the least, &c.' The words 'at the least' were omitted in 1662. The clause, 'at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth,' was added in 1662.

For a notice respecting 'Readers' see p. 329.

OF THE FORM AND MANNER OF ORDERING OF PRIESTS.

¶ The commencement of this office is much the same as that for the Making of Deacons.

¶ In 1549 the Introit was Ps. xl. *or* Ps. cxxxii. *or* Ps. cxxxv. For the Epistle, Acts xx. 17—35 *or* 1 Tim. iii.; the Gospel, Matt. xxviii. 18—20 *or* John x. 1—16, as at present, *or* John xx. 19—23. The 'Veni Creator' followed immediately after the Gospel. The present arrangement dates from 1662.

¶ The Bishop's announcement to the people is somewhat more solemn than in the office for the Making of Deacons. In the Sacramentary of Gelasius the Bishop commends the candidates to the prayers of the people thus, 'Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad presbyterii munus elegit, cælestia dona multiplicet et, quæ ejus dignatione suscipiunt, ejus exequantur auxilio.'

This prayer is in the Roman Ordinal preceded by an exposition of the duties of a Priest. Then after the Litany, which here follows, if it have not been already said on occasion of the ordination of Deacons or Sub-deacons, the Bishop lays his hands on the head of each: the Priests who are present do the same. The candidates kneel during the ceremony. The Bishop chants a long homily comprising thanksgiving, exposition of the institution of the Priesthood and prayer for those called to it; he vests them with the stole and chasuble, using in the first case the words, 'Accipe jugum Domini, jugum enim ejus suave est et onus ejus leve:' in the second the words, 'Accipe vestem Sacerdotalem, per quam charitas intelligitur; potens est enim Deus ut augeat tibi charitatem et opus perfectum.'

A Prayer for grace follows; the 'Veni Creator Spiritus' is chanted: the Bishop meanwhile anoints the hands of the candidates, saying, 'Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem et nostram benedictionem, ut quæcunque benedixerint, benedicantur et, quæcunque consecraverint, consecrentur et sanctificentur, in nomine Domini nostri Jesu Christi. Amen.'

¶ The vessels are delivered to the newly ordained with this commission, 'Accipe potestatem offerre sacrificium Deo, Missasque celebrare tam pro vivis quam pro defunctis. In nomine Domini Amen.' This form is not found in any ritual above 700 years old. One of the newly ordained Deacons reads the Gospel, and the service of the Mass proceeds, the newly ordained Presbyters repeating the parts after the Bishop.

When all have communicated, this anthem is sung, 'Jam non dicam vos servos sed amicos meos, quia omnia cognovistis quæ operatus sum in medio vestri. Alleluia. Accipite Spiritum Sanctum in vobis Paraclitum. Ille est quem Pater mittet vobis. Alleluia. Vos amici mei estis

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER

OF

ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE inquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on

feceritis quæ ego præcipio vobis. Accipite, &c. Gloria.' The Priests repeat the Confiteor, the Bishop lays his hands upon the head of each kneeling before him saying, 'Accipe Spiritum Sanctum; quorum remiseris peccata, remittuntur eis; et quorum retinueris, retenta sunt.'

Handling the chasuble he says, 'Stola innocentiæ induat te Dominus.'

He exacts the oath of canonical obedience to the Bishop.

The blessing is given, and a short exhortation to a diligent discharge of the duties of the office, to which each has been called, is added in conclusion.

The whole service is introduced after the Epistle.

¶ In the Greek Church the candidate for the Priesthood is introduced into the Sanctuary after the Cherubic Hymn, before the elements are placed on the Holy Table. He kneels, resting his forehead against the Holy Table; the Deacon exclaims, 'Let us pay attention;' the Bishop lays his right hand on the candidate's head and says, 'The divine grace, which continually strengthens those things that are weak and supplies those that are lacking, chooses the most pious Deacon to the office of Priest. Let us pray therefore for him that the grace of the all-holy Spirit may come upon him.'

The Bishop prays in a low tone for the Priest designate. A special Petition for him, corresponding to that for the Deacon, is introduced into the Litany, following the Diptychs. The Bishop uses the following words:

'O God mighty in power, unsearchable in wisdom, wonderful in counsel beyond the sons of men, do thou, O Lord, fill this thy servant, whom thou hast vouchsafed admission into the grade of a Presbyter, with the gift of thy Holy Spirit; that he may be worthy to stand unblameable at thy altar, to preach the Gospel of thy kingdom, to minister the word of thy truth, to offer to thee gifts and spiritual sacrifices, to renew thy people by the laver of regeneration; that so, when he appears at the second coming of the great God and our Saviour Jesus Christ thy only-begotten Son, he may receive the reward of a faithful administration of his office through the abundance of thy mercy. For blessed and glorious is thy honoured and adorable name.'

He then adjusts the stole of the Priest and vests him with the chasuble, saying after both these acts, 'Worthy' (Ἄξιος). After the prayer for the consecration of the elements, the consecrated bread is put into the hands of the newly ordained Priest, with a charge to keep that deposit until the coming of Jesus Christ. At the distribution the Priest returns it to the Bishop and is the first to communicate. He says the concluding prayer.

high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint* Matthew, *as followeth.*

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint* John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these

¶ The first of these Hymns was introduced in 1662. The wording of the second, which appeared in 1549, remained unaltered till 1662. It was as follows:

Come holy ghost eternall god
procedyng from aboue,
Bothe from the father and the
sonne, the God of peace and loue,
Visite our myndes, and into vs, thy
heauenly grace inspire,
That in all truthe and Godlinesse, we
maie haue true desire.

Thou art the very comforter, in al
wo and distresse,
The heauenly gift of God moste high,
which no toungue can expresse,
The fountain and the liuely spryng, of
joye celestiall,
The fire so bright, the loue so clere, and
unction spirituall.

Thou in thy giftes art manifolde,
whereby Christ Churche doth stande,
In faithfull hartes writyng thy lawe,
the finger of Goddes hande,
Accordyng to thy promes made, thou
geuest speche of grace,
That through thy helpe, the praise of
God, maie sound in euery place.

O holy ghost, into our wittes, send
doune thyne heauenly light,
Kyndle our hartes with feruent loue,
to serue God daie and night,
Strength and stablishe al our weakenes, so feble and so fraile,
That neither fleshe, the worlde, nor deuill, against vs do prevaile.

Put backe our enemie farre from
vs, and graunt vs to obtein,
Peace in our hartes with God and man,
without grudge or disdein,
And graunt O Lorde that thou beeyng, our leader and our guyde,
We maie eschewe the snares of synne,
and from thee neuer slide,

To vs suche plentie of thy grace,
good Lorde graunt we thee praie,
That thou Lorde maiest be our comfort, at the last dreadfull daie,
Of al strife and dissention, O Lorde
dissolue the bandes,
And make the knottes of peace and
loue, throughout all Christen landes.

Graunt vs O Lorde, through thee
to knowe, the father moste of might,
That of his dere beloued sonne, wee
maie attain the sight,
And that with perfight faith also, we
maie acknowlege thee,
The spirit of them bothe, alwaie one
God in persones three.

Laude and praise be to the father,
and to the sonne equall,
And to the holy spirite also, one God
coeternall,
And praie we that the onely Sonne,
vouchesafe his spirite to sende,
To al that do professe his name, unto
the worldes ende.

The Hymn, 'Veni Creator Spiritus,' has long been an ordination hymn. The composition of it has been ascribed to St Ambrose; but there appears no sufficient evidence of his authorship:

Veni Creator Spiritus
Mentes tuorum visita;
Imple superna gratia
Quæ tu creasti pectora.

Qui Paraclitus diceris
Donum Dei altissimi;
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere
Dextræ Dei tu digitus;
Tu rite promissum Patris
Sermone ditans guttura.

Accende lumen sensibus
Infunde amorem cordibus;
Infirma nostri corporis
Virtute firmans perpetim.

Hostem repellas longius
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem
Noscamus atque Filium;
Te utriusque Spiritum
Credamus omni tempore.

Sit laus Patri cum Filio
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus. Amen.

things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling)* Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heav'nly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most high,
No tongue can it express;

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(The best, the truest gain;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

¶ The prayer 'Almighty God and heavenly Father,' was prefaced in 1549 by 'The Lord be with you. *A.* And with thy spirit,' omitted in 1552.

¶ The form of 1549 was 'Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God and of his holy sacraments. In the name of the Father, &c.' It was altered to the present form in 1662.

¶ In 1549 the chalice and bread were delivered together with the Bible.

¶ In 1552 the arrangement of the Office was somewhat different.

For the Epistle was read Acts xx. 17—35, or 1 Tim. iii. For Matt. ix. 36—38 was Matt. xxviii. 18—20, or John xx. 19—24. The Gospel was followed by 'Come, Holy Ghost, eternal God, &c.' The literal 'Veni Creator' did not have place here until 1662. Then followed the Presentation of Candidates, the Bishop's enquiry, the special Collect, the Homily on the duties, the Bishop's prayer, and so on to the end.

¶ 'Most merciful Father, &c.'

A prayer in the Syro-Nestorian Ordinal, given by Bright in his Ancient Collects, may be compared with this prayer: 'O Christ, the true Priest, whose priesthood never passeth away, let thy power come to the aid of thy servants, and clothe them with glory and beauty, that they may carefully and excellently discharge their priesthood according to thy pleasure; and as they have received their talents to be profitably employed as the Spirit giveth ability, they may at last lay them on thy table with abundant gain, that they may become worthy to hear that voice full of hope, Enter into the joy that has no end. May they go on, O Lord, from strength to strength; lift them up while they worship thee; perfect thy gifts in them and crown their heads with a diadem, and in their hearts, as in an ark, may thy grace be stored up; grant them thine abundant help, and fill their labours with power."

Two other prayers from Ancient Collects are also worthy of notice, viz. one to be used on the anniversary of Ordination: 'O God, by whose command the order of all time runs its course; look graciously upon me thy servant, whom thou hast been pleased to promote to the order of the presbyterate; and that my service may be pleasing unto thee, do thou mercifully preserve in me thy gifts; through Jesus Christ our Lord.'—*Gelasius.* And a Prayer for the Flock: 'Seeing that I have no confidence in anything but thy mercy, do thou endue my mouth with power to proclaim thy truth, and sanctify my work with more abundant richness of grace, that thou mayest both save my unworthy self, and justify in thy loving-kindness the flock entrusted to me. Whatever thou seest corrupt in them, do thou make sound; and whatever thou discernest vicious in me, do thou cure; whatever guilt they have contracted or do contract, through my sinful lukewarmness or carelessness, do thou put away. If in anything they have fallen into sin, whether with or without my knowledge, or have fallen by the stumblingblock of my example, pardon them, and render not to my unhappy self the punishment which such a fault deserves. But let the rebukes which I have administered in censure of others conduce to their salvation; and let the pleading of this prayer recall them from the error they have committed, that they may not endure the torments of hell:—so that thou mayest vouchsafe pardon to their iniquities, and wash away the offence of which I have become guilty by my own unfitness to bear rule. Incline thine ear, O God, to our sacrifices, and write me, and those who are committed to me, in thy books; whereby, together with the flock entrusted to me, I may both be cleansed from all sin, and be enabled to attain to thee in peace.'—From an *Apologia Sacerdotis* in Menard's Gregorian.

¶ In 1549, when the Orders of Deacon and Priest were given on the same day, the Epistle was ordered to be 1 Tim. iii. The change to Eph. iv. 7—13 was made in 1662.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be* Ephes. iv. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* St. Matth. ix. 36—38, *as before in this Office: or else* St. Luke xii. 33—38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

OF THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP.

¶ In 1549 an Introit before the Collect was appointed. It was the same Psalm in the case of Priests and Bishops, viz. Ps. xl. *or* cxxxii. *or* cxxxv.

The Collect is nearly the same as that for St Peter's Day, composed in 1549.

¶ The Epistle has been read in the Consecration of Bishops at least since the time of Leofric in the 10th century. We find it in his Sacramentary. The alternative, Acts xx. 17, was introduced in 1662, when the alternative Gospels were also introduced. Up to that time the alternative Gospel had been John x. 1—16.

¶ Special mention is made of the sermon in the Consecration of Bishops. As there is no fixed homily on the duties of a Bishop corresponding to that on the duties of a Priest, the sermon may be regarded as a provision for such instruction, varying according to the circumstances of the diocese.

¶ The rochet was an early ecclesiastical vestment corresponding to the surplice; the full lawn sleeves are modern. *See* p. 57. In 1549 the elected Bishop was presented to the Archbishop in a surplice and cope by two Bishops also in surplices and copes and with their pastoral staves in their hands. The notice of the habits and staves was omitted in 1552. In 1662 the words 'vested with his rochet' were introduced.

¶ The presentation by two bishops to the archbishop is found in a MS. 1000 years old.

'Comprovinciales episcopi offerant electum domino archiepiscopo his verbis, Reverende pater, postulat sancta mater ecclesia *N.*, ut hunc præsentem presbyterum ad onus episcopatus sublevetis.'

¶ Bishops were originally elected by the clergy and people. From contested elections disorders and bloodshed ensued. Hence Christian emperors reserved to themselves the election of bishops. The bishopric was donative 'per traditionem baculi pastoralis et annuli;' it was so originally in England. The right is rested by Lord Coke upon the principle of foundation and property. Bishoprics in Ireland are still donative. King John conceded the right of election. This was confirmed by Edw. I., with a reservation of his own right of objection. At the Reformation all Papal usurpation in the election of bishops was repudiated. The oath of obedience to the Pope, taken by bishops before the Reformation, was of modern date. It was only imposed on metropolitans in the 11th century, and does not appear to have been taken by bishops until long after that time. The promise of obedience to the metropolitan seems to be derived from the 11th Council of Toledo, A.D. 675.

In a Pontifical of the Church of Tours, 700 years old, the following form occurs: 'Ego ille *N.*, sanctæ *N.* ecclesiæ nunc ordinandus episcopus, subjectionem et reverentiam a sanctis patribus constitutam secundum præcepta canonum, sanctæ sedis *N.* ecclesiæ rectoribusque ejus, in præsentia domini archiepiscopi, perpetuo me exhibiturum promitto et super sanctum altare propria manu firmo.'

¶ In the MS. of Leofric, 10th century, and in the Pontifical of Egbert, archbishop of York, 9th century, the commendation to the prayers of the people is prescribed.

¶ In the Greek Church the special suffrages in the Litany are, 'For the servant of God, *N.* who is now chosen bishop, and his preservation, let us beseech the Lord. That the merciful God may grant him a spotless and unblemished chief priesthood, let us beseech the Lord. Ans. Lord, have mercy.'

The prayer for the bishop elect corresponds to the similar forms in case of priests and deacons.

¶ The canons of the 4th Council of Carthage, A.D. 398, prescribed an instruction in the various parts of the Episcopal office.

¶ Palmer quotes from a Pontifical, 900 years old, a form of examination resembling our own:

'Antiqua sanctorum patrum institutio docet et præcipit, ut is, qui ad ordinem episcopatus eligitur, antea diligentissime examinetur et interrogetur de diversis causis vel moribus quæ huic regimini congruunt et necessaria sunt retineri; secundum Apostoli dictum: manus nemini cito imposueris: et ut etiam is qui

THE FORM OF

ORDAINING OR CONSECRATING

OF AN

ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read*

The Epistle. 1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read*

The Gospel. St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this.

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

est ordinandus, antea erudiatur, qualiter sub hoc regimine constitutum oporteat conversari in ecclesia Dei.

'Eadem auctoritate et præcepto interrogemus te, dilectissime frater, caritate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinæ scripturæ sensibus accommodare volueris?

'*R.* Ita ex toto corde volo in omnibus obedire et consentire.

'Vis ea, quæ ex divinis Scripturis intelligis, plebem cui ordinandus es et verbis docere et exemplis? *R.* Volo.

'Vis mores tuos ab omni malo temperare et quantum poteris, Domino adjuvante, ad omne bonum commutare? *R.* Volo.

'Vis castitatem et sobrietatem cum Dei auxilio custodire et docere? *R.* Volo.

'Pauperibus et peregrinis, omnibus indigentibus vis esse propter nomen Domini affabilis et misericors? *R.* Volo.

'Hæc omnia et cætera bona retribuat tibi Dominus et custodiat te atque corroboret in omni bono.

'Et respondeant omnes Amen.'

¶ In 1662 the rubric, 'Then shall the Bishop elect put on the rest of the episcopal habit, &c.' was first introduced. The previous rubric was only 'Then shall be sung or said, Come, Holy Ghost, &c.' as it is set out in the Ordering of Priests. The versicle and response following date from 1552. In 1549 they were 'The Lord be with you.' 'And with thy spirit.'

¶ With the latter portion of the prayer, 'Almighty God, &c.' the following extract from the MS. of Leofric, the Pontifical of Egbert, and the Sacramentary of Gelasius may be compared.

'Sint speciosi munere tuo pedes ejus ad evangelizandum pacem, ad evangelizandum bona tua. Da ei, Domine, ministerium reconciliationis. Utatur nec glorietur potestate quam tribuis in ædificationem et non in destructionem—sit fidelis servus et prudens quem constituas, Domini, super familiam tuam, ut det illis cibum in tempore necessario.'

¶ 'Accipe Spiritum Sanctum.' Palmer quotes Martene for the assertion that these words in our ritual are at least 500 years old.

Our present form dates from 1662. The form which came down from 1549 was, 'Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness.'

¶ The delivery of the Bible to the bishop elect is of very ancient date amongst us. According to the decree of the 4th Council of Carthage, A.D. 398, the Bible was laid on the head. This custom, however, was not universal. In the office of 1549 it was to be placed on the neck of the elected Bishop, and at the words 'Be to the flock, &c.,' the Archbishop was to put into his hands the Pastoral Staff. The alteration was made in 1552.

¶ In the Greek Church the short form of Consecration is as follows:

After the hymn Trisagion the warrant for Consecration is read. It runs thus in case of a Metropolitan or Bishop:

'By the vote and approval of the most holy metropolitans, the most godly archbishops and bishops, the divine grace which continually strengthens those things that are weak and supplies those that are lacking, chooses *N.*, the most pious nominee, to be bishop (metropolitan) of the most holy (metropolitan) see, *N.*; let us pray, therefore, for him, that the grace of the all-holy Spirit may come upon him.'

The congregation exclaim, 'Kyrie eleëson.' The patriarch closes the Book of the Gospels and lays it on the head and neck of the bishop elect, the other bishops touching the book. He holds his hand on the head of the bishop elect and uses two collects, between which one of the assistant bishops repeats a Litany with a special suffrage for the bishop to be consecrated. The patriarch gives the pall, saying, 'Worthy' (Ἄξιος); the clergy echo this. The newly consecrated bishop first receives the Eucharistic bread and wine, and ministers them to the others. The two collects are as follows:

'O Lord our God, who, through thy blessed Apostle Paul, hast appointed divers ranks and orders for ministration and service of thy holy spotless mysteries at thy holy altar, first apostles, secondarily prophets, thirdly teachers: do thou, Lord of all, strengthen this thy servant, who has been chosen and permitted to bear the yoke of the Gospel and the Episcopal office, by the hands of me a sinner and my fellow Bishops, with the grace of thy Holy Spirit, as thou didst strengthen thy Holy Apostles and Prophets; as thou didst anoint kings and consecrate High Priests; maintain his Bishopric blameless, and arraying him with all godliness, render him holy, that he may be worthy to offer prayer for the salvation of thy people and to obtain hearing from thee. For thy name is hallowed and thy kingdom glorious.

'O Lord our God, who, because of the inability of man's nature to bear the actual presence of the Godhead, didst appoint in thy dispensation men of like passions with us, who should approach thy throne to present unto thee sacrifice and offering for all thy people; do thou, O Christ, cause him, who is now appointed a dispenser of

Or this.

St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And then shall be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place,* That it may please thee to illuminate all Bishops, *&c. the proper Suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

Episcopal grace, to become a follower of thee, the true Shepherd, laying down his life for thy sheep, a guide of the blind, a light of those in darkness, an instructor of the foolish, a teacher of babes, a beacon in the world; that thus, having monished the souls entrusted to him in the present life, he may stand blameless at thy tribunal, and receive the great reward which thou hast prepared for those who contend earnestly for the preaching of thy Gospel. For it is thine to pity and to save us, O God; to thee do we ascribe glory, Father, Son and Holy Spirit, now and evermore. Amen.'

A confession of Faith is now introduced at the commencement of the service.

¶ In the Roman ordination of Bishops the Papal mandate for consecration is demanded. When this has been produced, the Bishop elect takes the oath to maintain the Royalties of St Peter and to yield implicit obedience to the Pope. The words 'Regalia S. Petri' first appear in the oath imposed by Clement VIII. 1600.

The examination of the Bishop elect is similar to our own, with the addition of obedience to the traditions of the Fathers, the Decretals of the Apostolic See, the Pope and his successors. He is then examined as to the soundness of his faith; after which he receives the pectoral cross and is clad in Episcopal robes. He reads the office of the Mass, which is not altered on account of the consecration ceremonial. A special Collect is added, 'Adesto supplicationibus nostris, omnipotens Deus, ut, quod humilitatis nostræ gerendum est ministerio, tuæ virtutis impleatur effectu.'

The office of a Bishop is declared. 'Episcopum oportet judicare, interpretari, consecrare, ordinare, offerre, baptizare et confirmare.'

The Prayers of the Congregation are asked for him. The Litany with a special suffrage over him is said.

The Book of the Gospels is held over the neck and shoulders of the Bishop elect, the consecrating Bishop and the two Bishops assisting in the consecration touch his head saying, 'Accipe Spiritum Sanctum.'

The consecrating Bishop then adds, 'Propitiare, Domine, supplicationibus nostris; et inclinato super hunc famulum tuum cornu gratiæ sacerdotalis, bene + dictionis tuæ in eum effunde virtutem. Per Dominum, &c.' He breaks into a chant of thanksgiving for the Episcopal office, on the institution of which he descants, praying that the Bishop elect may be blessed in his work. Unction follows, with a prayer that the unction may be blessed: Ps. cxxxiii. is added.

The Pastoral Staff and the Ring, with a blessing and prayer on the delivery of each, are given; the Gospel is taken from the shoulders and placed in the hands of the Bishop elect with the words, 'Accipe Evangelium et vade, prædica populo tibi commisso; potens est enim Deus, ut augeat tibi gratiam suam, qui vivit et regnat cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. *R.* Amen.'

The kiss of peace is given.

The consecrating and consecrated Bishops both proceed with the mass, which is by them both offered with a Prayer for the newly consecrated. The consecrator receives the Wafer and the Wine himself and administers to the other.

The service of the mass is finished by them at the same altar. The Post Communion Collect is—'Plenum, quæsumus, Domine, in nobis remedium tuæ miserationis operare, ac tales nos esse perfice propitius et sic foveri, ut tibi in omnibus placere valeamus. Per Dominum, &c.

'Ite, Missa est.'

The Mitre and Gloves are blessed and put on the head and hands.

Enthronization follows.

The Te Deum is sung.

The Antiphon, 'Firmetur manus tua et exaltetur dextera tua: justitia et judicium præparatio sedis tuæ. Gloria, &c.

'Domine, exaudi orationem meam.

'Et clamor meus ad te veniat.

'Dominus vobiscum.

'Et cum spiritu tuo.'

The Collect, 'Deus, omnium fidelium pastor et rector, hunc famulum tuum quem ecclesiæ tuæ præesse voluisti propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest proficere, ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Christum Dominum nostrum.

'*R.* Amen.

'Sit nomen Domini benedictum.

'*R.* Ex hoc nunc et usque in sæculum.

'Adjutorium nostrum in nomine Domini.

'*R.* Qui fecit cælum et terram.'

The consecrator blesses the people, the consecrated adds 'ad multos annos.'

The kiss of peace is given: the Gospel, 'In the beginning was the Word, &c.' is read; the Hymn of the Three Children and the canticle 'Benedictus' sung.

In the consecration of a Patriarch or Archbishop the Pall is given with a solemn benediction.

¶ *Then the Archbishop, standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above, *&c.*

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

¶ The latest period of the ecclesiastical year on which the 20th of June can fall is the eve of the 5th Sunday after Trinity, the earliest Trinity Sunday itself. The falling of the day on Trinity Sunday, which will happen in 1886, was probably not taken into account when the second rubric was put forth.

The Accession Service of Geo. II., to be used on the 11th June, which is identical with the present, had the following rubric.

'This day (11th June) being the Festival of the Apostle Saint Barnabas, the proper Office for that day shall be wholly omitted, and this used instead of it.

'If this day shall happen to be Whitsunday the Collects of this Office shall be added to the Office of that Festival in their proper places; and if Monday or Tuesday in Whitsun week, or Trinity Sunday, the proper Psalms here appointed for this day, instead of those of ordinary course, shall be also used, and the Collects added as before. And in all these cases, the rest of this Office shall be omitted. But if it shall happen to be any other Sunday, the whole Office shall be used as it followeth entirely. And what Festival soever shall happen to fall upon this solemn day of thanksgiving, the hymn appointed instead of *Venite exultemus* shall be constantly used,' as in the present service.

'A form of Prayer with Thanksgiving,' to be used on Nov. 17th, the anniversary of Queen Elizabeth's accession, was put forth in 1576; but it was not till 1578 that the published copies had 'set forth by authority' on the title-page. The form of 1578 differed from the ordinary daily offices in the following particulars:

Introductory sentences, 1 Tim. ii. 1, with one of the verses Ezek. xviii. 27, Joel ii. 13, 1 John i. 8.

Pss. xxi. lxxxv. cxxiv. The *Venite* only had the 'Gloria Patri.' 1st Lesson. The history of Jehoshaphat, taken out of 2 Chr. xvii. xviii. xix; *or* The history of Hezekiah, taken out of 2 Kings xviii. xix. xx; *or* The history of Josiah, taken out of 2 Kings xxii. xxiii. and 2 Chr. xxxiv. In Cathedrals one of the two lessons, not read at morning prayer, was to be read in the evening. 2nd Lesson, Rom. xiii.

Ps. c. before the Creed.

The suffrages as at present; which were followed by the Collect for the Queen, 'O Lord, our heavenly Father,' and the Collects for Peace and Grace. The Litany was *always* to be said; and into it, after the Collect, 'We humbly beseech thee,' were introduced a Psalm, made up of verses collected from several Psalms, and the Prayer:

'O Lord God, most merciful Father, who as upon this day, placing thy servant our Sovereign and gracious Queen Elizabeth in the kingdom, didst deliver thy people of England from danger of war and oppression, both of bodies by tyranny, and of conscience by superstition, restoring peace and true religion, with liberty both of bodies and minds, and hast continued the same thy blessings, without all desert on our part, now by the space of these eighteen[1] years: we who are in memory of these thy great benefits assembled here together, most humbly beseech thy fatherly goodness to grant us grace, that we may in word, deed, and heart, shew ourselves thankful and obedient unto thee for the same: and that our Queen through thy grace may in all honour, goodness, and godliness, long and many years reign over us, and we obey and enjoy her, with the continuance of thy great blessings, which thou hast by her thy minister poured upon us. This we beseech thee to grant unto us, for thy dear Son Jesus Christ's sake, our Lord and Saviour. Amen.'

This was followed by the 'Prayer for the Clergy and people,' and the prayer 'In the time of any Common Plague or Sickness.' The use of this latter prayer must have been temporary.

The Collect was 'Stir up, we beseech thee.'

The Epistle and Gospel as at present.

Before the Sermon a metrical adaptation of Ps. lxxxi. was to be sung.

The offertory sentence as at present and, after the Prayer for the Church Militant, the Collect, 'Almighty God who hast promised.'

¶ In 1626, a Service was put forth which was approved by Convocation in 1640. It differed from the Elizabethan service in the following points.

Proper Pss. xx. xxi. lxxxv. cxviii.

1st Lesson, Josh. i. *or* 2 Chr. i.

An alternative prayer was appended to the Collect for the King.

After the Collect in the Litany, 'We humbly beseech thee,' was introduced a Psalm, collected chiefly from Pss. xlvi. cxxxii. lxxii; after which was inserted a long prayer for the King, slightly resembling our present one.

In the Communion Service a prayer for the Royal Family with the Collect 'Stir up, we beseech thee,' was appended

[1] This number was to be increased according to the years of the Queen's reign.

A FORM OF

PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of *June;*

Being the Day on which Her Majesty began Her happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

O LORD our Governor: how excellent is thy Name in all the world! *Psal.* viii. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him! Psal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal.* lxxxiv. 9.

O hold thou up her goings in thy paths: that her footsteps slip not. Psal. xvii. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. *Psal.* lxi. 6. & xxi. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psal. lxi. 7.

In her time let the righteous flourish: and let peace be in all her borders. *Psal.* lxxii. 7. & cxlviii. 14.

As for her enemies, clothe them with shame: but upon herself let her crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psal.* lxxii. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Verse 19.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. xx, xxi, cl.

Proper Lessons.

The First, Josh. i. to the end of the ninth Verse.

Te Deum.

The Second, Rom. xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.
Answer. *And grant us thy salvation.*
Priest. O Lord, save the Queen;
Answer. *Who putteth her trust in thee.*
Priest. Send her help from thy holy place.
Answer. *And evermore mightily defend her.*
Priest. Let her enemies have no advantage against her.
Answer. *Let not the wicked approach to hurt her.*
Priest. Endue thy Ministers with righteousness.
Answer. *And make thy chosen people joyful.*
Priest. O Lord, save thy people.
Answer. *And bless thine inheritance.*
Priest. Give peace in our time, O Lord.
Answer. *Because there is none other that fighteth for us, but only thou, O God.*
Priest. Be unto us, O Lord, a strong tower;
Answer. *From the face of our enemies.*
Priest. O Lord, hear our prayer;
Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect* [We humbly beseech thee, O Father, &c.] *shall the following Prayer, for the Queen and Royal Family, be used.*

as an alternative prayer to the Collect for the King.

Another prayer for the Royal Family was inserted before the concluding Collect.

¶ The Restoration Service, in its original form, supplied the place of an Accession Service during the reign of Charles II. The personal allusions to Charles II. were, for the most part, removed in 1685.

¶ In that year James II. put out an Accession Service which, he states in his proclamation, he had caused to be composed by the Bishops. In that service was introduced a Hymn, collected from several Psalms, instead of the *Venite*. The Hymn in the present service, with the exception of its third and fourth verses, comes from this source. Several verses of the Hymn in James' Service were omitted in Anne's: among others the following apparent reference to James' political opponents: 'Their device is only to put him out, whom God will exalt: and the strange children dissemble with him.'

Proper Psalms, xx. xxi. lxxxv. cxviii.

Proper Lessons, Josh. i. Rom. xiii.

The suffrages after the Creed were as at present.

Instead of the 1st Collect at Morning Prayer, the alternative prayer for the King in the Communion Service and another prayer for the King were used.

At the end of the Litany was inserted a prayer for the King and Royal Family.

In the Communion Service, instead of the Collect for the day, were used the two prayers appointed, instead of the Collect, in the Morning Service.

The Epistle and Gospel were as at present.

In the Offertory was introduced the sentence, 'Godliness is great riches, &c.'

After the Church Militant prayer followed another Collect for the King and the first of the Collects at the end of our present service.

¶ The Gunpowder Plot Service was modified in 1689 so as to serve for the Accession Service of William III.

¶ In 1704 Queen Anne's Accession Service was put forth. It differed from the present service in the following particulars only.

Vv. 3, 4, of the hymn, to be used instead of the *Venite*, were Ps. viii. 5, 6.

The 1st Lesson was Prov. viii. 13.

The Collect for God's protection of the Queen against all her enemies did not contain the sentence, 'Hide her from the gathering together of the froward, and from the insurrection of wicked doers.'

After this Collect followed the prayer, 'In the time of War and Tumults.'

The Collect for the Queen, as supreme governor of the Church, had, instead of 'let there never be one wanting.. Israel,' 'make the Queen, we pray thee, an happy mother of children, who, being educated in thy true faith and fear, may happily succeed her in the government of these kingdoms.'

In the Offertory was introduced the sentence, 'Godliness is great riches, &c.'

The prayer for Unity was not yet introduced. It first appeared in 1715.

¶ George I. put out an Accession Service, 13th June, 1715. In it the Prayer for unity first appeared. It differs from the present service only in retaining the Offertory sentence, 'Godliness is great, &c.' The last change, viz. that of the Offertory sentence, was made in 1728.

¶ Both the new and old forms of subscription require a promise from the Clergyman subscribing, that in public prayer and administration of the sacraments he will use the prescribed form and none other.

In a paper, communicated by Mr Walpole to the late Clerical Subscription Commission, and printed by them as Appendix No. 7 to their Report, presented Feb. 9, 1865, he comments thus on the words *and none other* of the Subscription formula.

'It has sometimes been thought that these words preclude the use of any prayers excepting those which are contained in the Prayer Book, and therefore that the occasional prayers as well as the occasional services which have been enjoined by authority from time to time cannot be read without a violation of the clergyman's pledge. The better opinion however, which has been confirmed—at least as regards the occasional prayers—both by authority and long established usage, is that the words *none other* do not apply to "additional prayers," but to prayers substituted *instead* of those which are prescribed by the Legislature. Thus an indictment for using other prayers and in other manner than is mentioned in the said Book has been judged insufficient, because it was agreed, the prayers used may be upon some extraordinary occasion, and so no crime; and it was said that the indictment ought to have alleged that the defendant used other forms and prayers *instead* of those enjoined, which were neglected by him, for otherwise every person may be indicted that uses prayers before the sermon other than such as are required by the Book of Common Prayer[1]. The

[1] See Burns' *Eccl. Law*, by Phillimore, Vol. III. p. 429, quoting the King *v.* Sparks, 1 *Mort. Rep.* 79. For Johnson's case, which is next quoted, see Burns, Vol. II. p. 327.

A FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

O LORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the Queen against all her enemies.*

MOST gracious God, who hast set thy Servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament* (*if sitting*).

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governor of this Church.*

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v. 16.

¶ *After the Prayer* [For the whole state of Christ's Church, &c.] *these Collects following shall be used.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

question with regard to the occasional services is certainly more difficult, because in those cases other prayers are used *instead* of those appointed by the Rubric. Early in the last century a clergyman, Mr Johnson, refused to read the service appointed for the King's Accession. For this omission he was cited to appear before the Bishop. Proceedings were taken by which the point might have been tried, but in fact it was never decided, inasmuch as Mr Johnson retracted and submitted.

'XII. It does not appear that the power of the Crown to order these special services has since been questioned. Three of them were discontinued by Royal Order, countersigned by the Secretary of State, when the Acts of Parliament enjoining the observance of the 30th of January, the 29th of May, and the 5th of November were repealed[1]. The fourth service, namely, that which relates to the Accession, the inauguration service as it is technically called, was not in any way affected by the change. It had been ordered (as the others had been ordered) by the Queen's pleasure being signified to that effect through the Secretary of State to the Archbishop of Canterbury. It may here be noted that these special services never formed part of the Sealed Book: and as two of them were introduced at the very time when the Act of Uniformity was passed, the power of the Crown to order such services can hardly be questioned, and usage has sanctioned the exercise of the power from that time to this. Other occasional services, such, for instance, as that appointed for a Solemn Fast on the occasion of the Indian mutiny, or for a public thanksgiving on the restoration of peace after the Crimean war, have been ordered by Royal Proclamation. In all these cases the Crown directs a form of service to be prepared, and the preparation of it is usually intrusted to the Primate. On a recent occasion the Secretary of State informed the Archbishop of Armagh that so much doubt was found to exist as to whether the Crown could authorize the use of a special Thanksgiving Service after harvest, that Her Majesty's Government declined to advise Her Majesty to make an order to that effect.' (See *Parliamentary Paper, House of Commons*, 1864, No. 562, p. 26.)

[1] These services were discontinued in consequence of addresses to the Crown from the two Houses of Parliament. The Statute which repealed the Acts enjoining the religious observance of these particular days was the 22 Vict. c. 2.

¶ The new formula of clerical subscription has, after the words, *and none other*, the words, *except so far as shall be ordered by lawful authority*. Mr Walpole, commenting on this exception, in the paper above mentioned, says,

'1. By the 21st section of the Act of Uniformity it is provided that "in all "those prayers which in any way relate "to the King, Queen, or Royal Progeny, "the name be altered and changed from "time to time, and fitted to the present "occasion, according to the direction of "lawful authority." Lawful authority in this case has been considered practically to mean the command or order of the Crown, signified to the Metropolitan through the Secretary of State, by whom the order is countersigned.

'2. With regard to the Occasional Prayers and Services, these have been ordered in a similar manner; but the order has been varied in point of form to this extent, that it has sometimes been made by Warrant under the Royal Sign Manual, sometimes by Royal Proclamation, and sometimes by the King or Queen in Council. How far the recent opinion of the law officers of the Crown may have affected this power, it is impossible to say[1].

'3. When Parliament has directed certain things to be done which indirectly affect the form prescribed by the Book of Common Prayer, as that the words of the Oaths of Allegiance and Supremacy should be changed, or that the publication of the Banns of Marriage should be made at a particular part of the service, the form prescribed has so far been altered as to give effect to the new enactment. Thus the old Oath of Sovereignty in the Ordination Service was changed for the new Oath of Allegiance and Supremacy at the time of the revolution; and the rubric which directed the Banns to be published "immediately before the Sentences of the Offertory" was ultimately omitted, and another rubric introduced, stating, according to the requirement[2] of the Statute, that the Banns must be published "immediately after the Second Lesson."

'4. Under the 26th section of the 1st Eliz. c. 2, it was enacted that "if there "shall happen to be any contempt or "irreverence to be used in the Ceremo-"nies or Rites of the Church, the Queen's

[1] See *supra*, Paragraph XII.

[2] 26 Geo. II. c. 11. s. 33. The old rubrics were continued for many years after this Act was passed.

"VICTORIA R.

"OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twentieth of June, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used Yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels: in all Chapels of Colleges and Halls within our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish Churches and Chapels within those Parts of Our United Kingdom called England and Ireland.

"Given at Our Court at Kensington, the Twenty-first Day of June, 1837;
"in the first Year of Our Reign.
"By Her Majesty's Command,
"J. RUSSELL."

"VICTORIA R.

"WHEREAS, by Our Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in the First Year of Our Reign, We commanded that certain Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty-ninth of May should be forthwith printed and published and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said Days in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish Churches and Chapels within those Parts of our United Kingdom called England and Ireland:

"And whereas, in the last Session of Parliament, Addresses were presented to Us by both Houses of Parliament, praying Us to take into Our Consideration Our Proclamation in relation to the said Forms of Prayer and Service made for the Fifth Day of November, the Thirtieth Day of January, and the Twenty-ninth Day of May, with a view to their Discontinuance:

"And whereas we have taken into Our Consideration the Subject of the said Addresses; and, after due Deliberation, We have resolved that the Use of the said Forms of Prayer and Service shall be discontinued:

"Now, therefore, Our Will and Pleasure is, that so much of Our said Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in the First Year of Our Reign, as is hereinbefore recited, be revoked, and that the Use of the said Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty-Ninth of May be henceforth discontinued in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish Churches and Chapels within the Parts of Our United Kingdom called England and Ireland, and that the said Forms of Prayer and Service be not henceforth printed and published with or annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

"Given at Our Court at St James's, the Seventeenth Day of January, 1859, in the Twenty-second Year of Our Reign.
"By Her Majesty's Command,
"S. H. WALPOLE."

"Majesty may, by the advice of Com-
"missioners (appointed and authorized
"under the Great Seal of England for
"causes Ecclesiastical) or Metropolitan,
"ordain and publish such further Cere-
"monies or Rites as may be most to the
"advancement of God's glory, for the
"edifying of His Church, and due rever-
"ence of Christ's Holy Mysteries and
"Sacraments." Pursuant to this Clause, Queen Elizabeth authorized the Archbishop and certain Commissioners to peruse the order of the Lessons throughout the whole year, and to cause some new calendars to be imprinted, whereby chapters of less edification might be removed, and others more profitable might supply[1] their room; and since the whole Statute has been kept alive by the Act of Uniformity, it may be contended that for some purposes this power might still be exercised. If that be so, lawful authority would mean such a power as that which was reserved by this section of the Statute of Elizabeth; but for what purposes it might still be exercised is extremely doubtful. As regards the Lectionary, probably it would be held that the power was exhausted by what was done in the reign of Elizabeth. As regards other matters, it does not appear to have been exercised at all, and, therefore, without a declaratory statute, it might be questionable whether such a power could now be put in force.

'5. Lawful authority would lastly mean, according to long-established usage, the power of the Diocesan to relax the strict letter of the Rubric in certain cases; *e.g.*, to sanction one instead of two services where the circumstances of the parish do not require more; or to allow the Communion Service to be read at a different hour from the rest of the Morning Service. The rule upon this subject has thus been stated by Sir J. Nicol[2]; "The Church Service, according to the "form prescribed in the book of Com-
"mon Prayer, is to be regularly per-
"formed every Sunday in the morning
"and evening; if less duty is required,
"it is to be supposed that the relaxation
"has been adopted with the approbation
"of the Diocesan, and has been per-
"mitted owing to the circumstances of
"the parish; and as the service is to be
"performed for the use of the parishion-
"ers, such relaxation may properly be
"granted in certain cases; but if it be
"so granted, the minister must strictly
"adhere to the terms prescribed, and
"must not vary them at his own plea-
"sure, for his own convenience, and on
"his own authority. It is for the Dio-
"cesan who is to judge of the degree of
"relaxation to be allowed."

'In these five instances the words "law-
"ful authority" might properly be de-
fined to mean what it has been hitherto considered to mean by express direction or by long-established usage. There would be some difficulty in determining the exact limits to which that authority in the last two instances might be allowed to extend. But that some power should exist of regulating ceremonies which may lead to irreverence, or of relaxing the strict letter of the rubric, where circumstances may require such a relaxation, can hardly be doubted.'

[1] Gibs. *Codex*, p. 271, ed. 1761, and see Strype's *Life of Parker*, p. 29.

[2] Bennet *v.* Bonaher, 2 Hagg. *Eccl. Rep.* p. 27.

The first sketch of the 42 Articles was prepared in the summer of 1551. It was mainly, if not wholly, the work of Cranmer, who had been ordered by the king and Privy Council 'to frame a book of articles of Religion for the preserving and maintaining peace and unity of doctrine in this Church, that being finished they might be set forth by public authority.'

The rough draught was sent to the rest of the bishops for criticism and correction.

On the 2nd of May, 1552, the archbishop was required to send to the Council the articles that had been submitted to the Bishops; and to signify whether the same were set forth by any public authority according to the minutes. He obeyed this order; the Articles were soon returned to him, and remained in his hands until Sept. 19.

He made revisions, added supplementary clauses and titles, then submitted them to Cecil and Sir J. Cheke for their consideration.

The Articles were next forwarded to the king with a request that they might be published and enforced upon the clergy. A fresh delay occurred: on 21st of Oct. the royal chaplains Harley, Bill, Horne, Grindal, Perne, and Knox, were requested to consider the Formulary and to report upon it.

On the 20th of Nov. it was remitted to the archbishop for the 'last corrections of his judgement and his pen:' on the 24th he returned it to the council with a schedule declaring his mind upon the Book, and entreating that the bishops might have authority from the king to require subscription from all their preachers, archdeacons, deans, prebendaries, parsons, vicars, curates, and all their clergy. By this means he trusted that such concord and quietness in religion should follow as else could not be expected for many years.

On the 19th of June, 1553, a royal mandate requiring subscription was directed to the officials of the archbishop of Canterbury. This was carried into effect in at least two or three dioceses.

The following title is prefixed: 'Articles agreed on by the bishops and other learned men in the synod at London in the year of our Lord God 1552 for the avoiding of controversy in opinions and the establishment of a godly concord in certain matters of religion. Published by the king's majesty's commandment in the month of May, 1553. Rich. Graftonus typographus regius excudebat. Londmense Junii, 1553.' This work was in English. At the head of the Articles was placed the announcement, 'Articles published by the King's Majesty.' In another edition of the same year printed by Wolfe the articles in Latin are joined with the Catechism. The heading of the Articles in Wolfe's edition is 'Articuli de quibus in synodo Londinensi, Anno Dom. M.D.LII. ad tollendam opinionum dissensionem, et consensum veræ religionis firmandum, inter Episcopos et alios eruditos viros convenerat: regia authoritate in lucem editi.'

Some doubt has been thrown on the statement that the Articles were submitted in their final form to convocation. From an excuse of Cranmer's, that he knew not of the title under which they had been published, it has been supposed that they were not submitted to the whole body of the clergy, upper and lower house. It is difficult to reconcile this disclaimer with the titles of Grafton's and Wolfe's editions. As the record of proceedings of Convocation in that year is lost, we cannot settle the question by an appeal to it.

The following account is given by Hardwick of the first formation and promulgation of the Articles:

Forty-two Articles were framed, principally by Cranmer, at the command of the king in the summer of 1551. The rough draught was revised by the Bishops, in whose hands it remained until the spring of the following year. It was then returned to the archbishop and again revised by him. After this he sent the draught to Sir John Cheke and Cecil for their approbation. Subsequently a request was made to the king, that the formulary might be published and enforced upon the clergy by subscription.

¶ In 1562 four new articles were added, viz.

v. On the Holy Ghost.

xii. On Good Works.

xxix. On the Participation of the Wicked in the Communion.

xxx. On Communion in Both Kinds.

Additions were made to ii. iii. vi. x. xii. of our present series from a formulary presented by the Wirtemburg theologians to the Council of Trent, 1552.

To v. of 1552 was added the list of canonical books: ix. and x. of 1552 were amplified.

In xxvi. the number of sacraments was defined.

In xxiv. the Homilies were specified.

In xxiii. Errors of Schoolmen were called Errors of Rome.

In xxv. condemnation of foreign tongue was more emphatic.

Infant Baptism was more completely approved: Priests' Marriage was declared not only allowable but agreeable to Scripture.

Transubstantiation was condemned and the mode of Christ's presence declared spiritual. Four articles were dropped:—viz. x. On Grace. xvi. On Blasphemy against the Holy Ghost. xix. On the obligation of the moral law. xli. Against millenarians.

After being presented in convocation three more articles were erased, viz. xxxix. xl. and xlii. The quotation in iii. from St Peter was abandoned. A passage in the article concerning the Lord's Supper, which appeared to deny the presence of Christ in any way whatever, was omitted.

On the 12th of Feb. 1563, the signatures of convocation were all affixed. The Articles were then read and promulgated by the Queen's authority after that she had herself read and examined them.

The Articles of 1552 appeared almost simultaneously in English and in Latin in 1553; in both cases they are described as having been agreed to in the last convocation. Subsequently Waterland's verdict is as follows.

1st. The Articles were passed, recorded, and ratified in 1562, in Latin only.

2ndly. These Latin Articles were revised and corrected by the convocation of 1571.

3rdly. An authentic translation was made by the same convocation, and the Latin and English adjusted as nearly as possible.

4thly. The Articles, thus perfected in both languages, were set forth in the same year by Royal authority.

5thly. Subscription was required the same year to the English Articles by the Act of the 13th of Elizabeth.

Subscription to the Articles.

¶ By the royal mandate of June 19th, 1553, actual Incumbents were required to subscribe on pain of deprivation; future Incumbents before admission. In two or three dioceses this measure seems to have been carried into effect. The death of King Edward in July interrupted the full execution of it. Gardiner profited by the change of monarch to enforce subscription to 15 articles of his own, before the admission of students to Degrees.

During the early part of the reign of Elizabeth, the clergy, at the command of the Bishops, commonly subscribed 11 provisional articles of archbishop Parker.

The convocation of Canterbury in 1571 unanimously resolved, 'That when the book of articles touching doctrine shall be fully agreed upon, that then the same shall be put in print by the appointment of my lord of Sarum (Jewel), and a price rated for the same to be sold. Item, that, the same being printed, every bishop to have a convenient number thereof, to be published in their synods and to be read in every parish church four times every year.'

The Articles were then subscribed by both Houses of Convocation.

In 1571 an act of Parliament required subscription to the Articles before the ensuing Christmas and a certificate of such subscription. On some Sunday the testimonial and the Articles were to be publicly read.

The Articles which concern faith and doctrine are, according to Stephens, i. ii. iii. iv. v. ix. x. xi. xii. xiii. xiv. xv. xvi. xvii. xviii. xxii. It is difficult however to decide, whether the words 'which only concern' were intended to limit the number of articles to which subscription was necessary, or merely to define the general nature of the articles. Convocation was more stringent, and required subscription to *all* the articles.

The Puritans were some of them deprived, and published a remonstrance. Grindal was lax in enforcing subscription, Whitgift severe; the year 1584 was called the woful year of subscription. At the Convocation of 1604, Bancroft presiding, all the clergy of the province of Canterbury subscribed. The test of subscription was required from students at the Universities before taking their Degrees.

In 1613 it appears that subscription had not been enforced at Cambridge, even from Bachelors and Doctors in Divinity. On July 7th of that year a Grace was passed (in compliance with the king's letter) requiring subscription from all Doctors and also from Bachelors in Divinity.

In 1616 the king's letter required that all who took any Degree in the Schools should subscribe. This was done by the University at once: but, on a petition from the Registrary of that date of the time and labour exacted from him in consequence, a definite time and place of subscription were appointed in 1623. The form was, 'We, whose names are here under written, do willingly and *ex animo* subscribe to the three articles above mentioned (the 3 arts. contained in the 36th Canon) and to all things in them contained.' At Oxford a Decree of Convocation in 1573 provided that students should subscribe before taking their Degrees, and in

1576 this requirement was extended to students above 16 years of age on their admission. In the case of Cambridge, the Committee of Religion in 1641 resolved that subscription was not to be exacted in future. By the Act of Uniformity, 13th and 14th Charles II., every Head of a College was required to subscribe and declare his unfeigned assent to the Articles.

The Act of Toleration 1 William and Mary, in enjoining subscription on Dissenting Ministers, excepted arts. xxxiv. xxxv. xxxvi. the affirmative portions of xx. and a portion of xxvii.

In 1771 an attempt was made by a School of Arian and Socinian clergy to remove the test. Francis Blackburne, archdeacon of Cleveland, published his Proposals for an application to Parliament in the matter of subscription to the Liturgy and the 39 Articles of the Church of England, and in 1772 a Petition to that effect was accordingly presented. It was rejected in the House of Commons by a majority of 217 to 71.

In 1772 at Cambridge a Grace of the Senate altered subscription for Bachelors of Arts to the following form:

'I *A.B.* do declare that I am *bonâ fide* a member of the Church of England as by law established.'

In 1779 a similar grace passed in regard to Bachelors in Civil Law or Medicine and Bachelors or Doctors in Music.

The Act of 19 and 20 Vict. c. 88, 29th July 1856, contains a clause stating that, from the 1st day of Michaelmas Term 1856, no person shall be required, upon matriculating or upon taking, or to enable him to take, any Degree in Arts, Law, Medicine, or Music, to take any oath or to make any declaration or subscription whatever; but such degree shall not, until the person obtaining the same shall, in such manner as the University may from time to time prescribe, have subscribed a declaration stating that he is *bonâ fide* a member of the Church of England, entitle him to be or to become a member of the Senate or constitute a qualification for the holding of any office, &c.

By the Universities Tests Act, 1871, no one, at Oxford, Cambridge or Durham, in order to take a degree, except in Divinity, or to exercise any right of graduates can be required to make any profession of faith.

The 43rd and 44th clauses of the Oxford University Act (17 and 18 Vict. c. 81) declare that, from and after the 1st day of Michaelmas Term 1854, it shall not be necessary for any person, upon matriculating, or upon taking the degree of Bachelor in Arts, Law, Medicine, or Music, in the University of Oxford, to make or subscribe any declaration, or to take any oath, any law or statute to the contrary notwithstanding. At Oxford Masters of Arts, Doctors in Medicine and Civil Law, and Bachelors and Doctors in Divinity were still required to subscribe to the 39 Articles and to the 3 Articles of the 36th canon: but see preceding paragraph.

¶ The Declaration (p. 365) was the work of Laud. It was prefixed to an edition of the Articles issued in 1629. The object of it was to put a check upon Calvinistic preachers and speculators.

The term 'Fidei Defensor' was first conferred on Henry VIII. by Pope Leo X. for his book against Luther, quinto idus octobris 1521. It was confirmed by Clement VII., but on the suppression of the monasteries revoked. It was given to the king in the 35th year of his reign by act of Parliament. Elizabeth refused the title, Head of the Church; in 1559 the term supreme Governor was substituted.

In 24 Henry VIII. c. 12, the Royal Supremacy is thus recited: 'By sundry and authentic histories and chronicles it is manifestly declared and expressed that this realm of England is an empire and so hath been accepted in the world, governed by one supreme head and king, having dignity and royal estate of the imperial crown of the same; unto whom a body politic, compact of all sorts and degrees of people divided in terms and by names of spirituality and temporality, were bound and owen to bear next unto God a natural and humble obedience; he being also furnished by the goodness and sufferance of Almighty God with plenary, whole and entire power, preeminence, authority and jurisdiction to render and yield justice and final determination to all manner of persons resiants within this realm in all cases, matters, debates and contentions without restraint or provocation to any foreign princes or potentates of the world; in causes spiritual by the judges of the spirituality and causes temporal by temporal judges.'

By 1 Eliz. c. 1. §§ 16, 17 the authority of all foreign princes, potentates and the like, in matters spiritual and ecclesiastical, is declared to be abolished; any jurisdiction or visitation for the correction or reformation of the ecclesiastical state or persons, aforetime exercised or lawfully to be exercised, is annexed to the crown.

Penalties are appointed to those who impugn the Royal supremacy in word or deed; for 1st offence, forfeiture of goods, or, if goods be under £20 value, imprisonment for a year; and in case of spiritual persons, avoidance of benefice: for 2nd offence, Præmunire: 3rd, penalty of high treason.

In return for this power of governance

of the Church, the Sovereign by the 1 William III. c. 6, undertakes, in the Coronation oath, to maintain the legal rights and privileges of the bishops and clergy and of the churches committed to them.

¶ The 10 Articles of 1536 were the result of a compromise between the Romish and the Reforming party. They were probably prepared by a committee in frequent communication with the king through his Vicar General. They passed both houses of convocation, and were issued under the title 'Articles to stablish Christian quietness.'

¶ The 6 Articles of 1539, the Whip with Six strings, were wholly Romish in doctrine. The Bill passed both Parliament and convocation and was enforced by the severest penalties.

¶ The 13 Articles, contained in a document found among Cranmer's papers, are believed to be the basis of a confession of Faith for all Protestant Churches. Melancthon was invited to England to assist in framing such a confession. He did not come; others of less note took his place. The scheme was frustrated through the influence of Gardiner. It then became necessary for the English Church to frame a confession of its own. Hence the 42 Articles of 1552.

¶ The Augsburg Confession was roughly drawn by Melancthon and submitted to Luther, who thoroughly approved it. It was then revised by Melancthon and others, especially the Chancellor Pontanus; it was presented to the Emperor, June 23rd, 1530. The original draught was in Latin, but a German version was made likewise. The signatures appended to the confession were John, elector of Saxony; George, margrave of Brandenburg; Ernest, duke of Lüneburg; Philip, landgrave of Hesse; John Frederick, electoral prince of Saxony; Francis, duke of Lüneburg; Wolfgang, prince of Anhalt; the senate and magistracy of Nuremburg, and the senate of Reutlingen.

¶ The Confession of Augsburg had been preceded by Articles of Union between the Lutherans and Zwinglians in the conference at Marburg. These articles, 15 in number, had been drawn by Luther himself after much controversy, and accepted by the opposite party on the 3rd of October, 1529. On the doctrine of the Trinity, the Incarnation, Original Sin, Justification by Faith, the Holy Spirit, and the Word of God, Baptism, Good Works, Confession, Civil Government, and Tradition, the two parties were at one. On the Eucharist spiritual participation was defined to be above all things necessary, but room was allowed for the divergence of the Lutheran and Zwinglian tenets. These articles were signed by Œcolampadius, Zwingle, Bucer, and Hedion, on the one side; by Luther, Melancthon, Jonas, Osiander, Brentz, and Agricola, on the other. After a revision by Luther and some of his friends, they were presented as the basis of a Lutheran confession at Schwalbach shortly afterwards. These Confessions were in the hands of Melancthon when he prepared the Confession of Augsburg.

¶ The Confession of Wirtemburg, containing 36 articles, was presented by the ambassadors of the Duke of Wirtemburg to the Council of Trent on the 24th of January, 1552. It was framed in accordance with the Confession of Augsburg, and furnished many hints for the alterations of the Edwardine articles in 1562. Hardwick refers to the 3rd of our articles, to the 10th and 12th, to portions of the 2nd, 11th, and the disputed clause of the 20th, in illustration of this resemblance. See Table (p. 366).

¶ The 19 Irish Articles, strongly Calvinistic in their tone, were framed by Arch bishop Usher, and appear to have obtained the sanction of a synod at Dublin in 1615. The Archbishop may have required them for a time from his clergy; they were however virtually, if not actually, abrogated by the acceptance of the English Articles in the Irish Convocation of 1635.

¶ In the Greek Church the only systematic digest of articles of faith is the Nicene or Constantinopolitan Creed.

¶ In the Roman Church the creed of Pope Pius IV, the result of the Council of Trent, is authoritative. The Bull of Pius, 9th Dec. 1564, imposed the following oath on Cathedral Clergy, Parish Priests and Regulars.

I, N, with firm faith believe and confess all and everything contained in the symbol of faith, which the holy Roman Church uses: viz. 'I believe, &c.' (as in Nicene Creed).

'I most firmly admit and embrace apostolical and ecclesiastical traditions and all other constitutions and observances of the same (i.e. Roman) Church.

'I also admit the Sacred Scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

'I profess also that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; viz. baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order, cannot be re-iterated without sacrilege.

'I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments.

'I receive and embrace all and every one of the things, which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

'I profess likewise that in the mass is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation.

'I confess also that under either kind alone whole and entire Christ and a true sacrament is received.

'I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

'Likewise that the saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

'I most firmly assert that the images of Christ and of the mother of God, ever virgin, and also of the other saints are to be had and retained; and that due honour and veneration are to be given to them.

'I also affirm that the power of indulgences was left by Christ in the Church; and that the use of them is most wholesome to Christian people.

'I acknowledge the holy Catholic and apostolic Roman Church the mother and mistress of all Churches; and I promise and swear true obedience to the Roman bishop, the successor of St Peter, prince of the Apostles, and Vicar of Jesus Christ.

'I also profess, and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I *N.* promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance to the end of my life, and that I will take care, so far as I can, that it be held, taught, and preached by those under me or by those of whom the care shall pertain to me in my office. So help, &c.'

On the 8th Dec. 1854, Pius IX. defined the Immaculate Conception of Mary to be a dogma of faith in the following terms.

'In honour of the most Holy and Undivided Trinity, for the glory and ornament of the Virgin Mother of God, for the exaltation of the Catholic Faith and the spread of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own, We pronounce and define that the doctrine, which maintains that the most Blessed Virgin Mary in the first moment of Her Conception, was, by a singular grace and privilege of Almighty God, in regard of the merits of Christ Jesus, the Saviour of the human race, preserved free from the stain of original sin, has been revealed by God, and is therefore to be piously and constantly believed by all the faithful. Wherefore, if any should presume to think in their heart otherwise than has been defined by us (which God avert!), let them know and understand well, that they are condemned by their own judgment, have suffered shipwreck concerning the faith, and have forsaken the unity of the Church; and besides, by the very fact, subject themselves to the penalties juridically constituted, if they should dare, by word, or writing or in any other external way, to manifest what they think in their hearts.'

On the 18th July, 1870, in the fourth Session of the Vatican Council, Pius IXth defined the Infallibility of the Pope to be a dogma of faith in the following terms:—

'Faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic Religion and the salvation of Christian people, with the approval of the Sacred Council, We teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine about faith or morals, to be held by the Universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions are irreformable of themselves, and not from the consent of the Church. But if any one (which God avert!) presume to contradict this our definition, let him be anathema.'

¶ In 1629 the Articles were republished with the heading 'Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion:' Reprinted by His Majesty's Commandment, with His Royal Declaration 'prefixed thereunto.' Then follows

'HIS MAJESTY'S DECLARATION.

'Being by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

'That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

'That We are Supreme Governor of the Church of *England:* And that if any Difference arise about the external Policy, concerning the *Injunctions, Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

'That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and discipline of the Church of *England*, now established; from which We will not endure any varying or departing in the least Degree.

'That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

'That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

'That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.'

TEN ARTICLES OF 1536.

I. The principal Articles concerning our Faith.
II. The Sacrament of Baptism.
III. The Sacrament of Penance.
IV. The Sacrament of the Altar.
V. Justification.
VI. Of Images.
VII. Of Honouring of Saints.
VIII. Of Praying to Saints.
IX. Of Rites and Ceremonies.
X. Of Purgatory.

THIRTEEN ARTICLES.

I. De Unitate Dei et Trinitate Personarum.
II. De Peccato Originali.
III. De duabus Christi naturis.
IV. De Justificatione.
V. De Ecclesia.
VI. De Baptismo.
VII. De Eucharistia.
VIII. De Pœnitentia.
IX. De Sacramentorum Usu.
X. De ministris Ecclesiæ.
XI. De Ritibus Ecclesiasticis.
XII. De Rebus Civilibus.
XIII. De Corporum Resurrectione et Judicio Extremo.

N.B. *The above Articles are supposed to have been framed as the Basis of Eng. and Germ. Confession.*

AUGSBURG CONFESSION, 1530.

I. Of God and the Persons of the Divinity.
II. Of Original Sin.
III. Of the Incarnation of the Son of God.
IV. Of Justification.
V. Of the Preaching of Repentance and General Remission.
VI. Of the Righteousness of Good Works.
VII. Of the Church.
VIII. Of the Sacraments which are administered by evil men.
IX. Of Baptism.
X. Of the Lord's Supper.
XI. Of Repentance.
XII. Of Confession.
XIII. Of the Use of Sacraments.
XIV. Of Ecclesiastical Order or Degrees.
XV. Of Ecclesiastical Rites.
XVI. Of Civil Ordinances.
XVII. Of the Last Judgment.
XVIII. Of Free Will.
XIX. Of the Curse of Sin.
XX. Of Good Works.
XXI. Of Invocation of Saints.
XXII. Of Certain Abuses;
viz. i. Of the Mass.
ii. Of either kind in the Sacrament.
iii. Of Confession.
iv. Of the Difference of Meats and of such like Popish traditions.
v. Of the Marriage of Priests.
vi. Of the Vows of Monks.
vii. Of Ecclesiastical Power.

WIRTEMBURG CONFESSION, 1552.

I. Of God and Three Persons in the Godhead.
II. Of the Son of God.
III. Of the Holy Ghost.
IV. Of Sin.
V. Of Justification.
VI. Of the Law.
VII. Of Good Works.
VIII. Of the Gospel of Jesus Christ.
IX. Of the Sacraments.
X. Of Baptism.
XI. Of Confirmation.
XII. Of Repentance.
XIII. Of Contrition.
XIV. Of Confession.
XV. Of Satisfaction.
XVI. Of Prayer.
XVII. Of Fasting.
XVIII. Of Alms.
XIX. Of the Eucharist, that is, the Sacrament of Thanksgiving.
XX. Of the Mass.
XXI. Of Holy Orders.
XXII. Of Marriage.
XXIII. Of Extreme Unction.
XXIV. Of the Invocation of Saints.
XXV. Of the Commemoration of the Dead.
XXVI. Of Purgatory.
XXVII. Of Monastical Vows.
XXVIII. Of Canonical Hours.
XXIX. Of Fasting.
XXX. Of the Consecration of Water, Salt, Wine and of other such like things.
XXXI. Of the Holy Scripture.
XXXII. Of the Pope.
XXXIII. Of the Church.
XXXIV. Of Councils.
XXXV. Of the Teachers of the Church.
XXXVI. Of Ecclesiastical Ceremonies.

1571.		1562.	1552.	
I.	Of Faith in the Holy Trinity.	De fide in SS. Trinitatem.	I.	Of faith in the holie Trinitie.
II.	Of Christ the Son of God.	Verbum Dei verum hominem esse factum.	II.	That the worde or Sonne of God was made a very man.
III.	Of his Going down into Hell.	De descensu Christi ad inferos.	III.	Of the goying doune of Christe into Helle.
IV.	Of his Resurrection.	Resurrectio Christi.	IV.	The Resurrection of Christe.
V.	Of the Holy Ghost.	De Spiritu Sancto.		
VI.	Of the Sufficiency of the Scripture.	Divinæ Scripturæ doctrina sufficit ad salutem.	V.	The doctrine of holie Scripture is sufficient to Saluation.
VII.	Of the Old Testament.	De Veteri Testamento.	VI.	The olde Testamente is not to be refused.
VIII.	Of the Three Creeds.	Symbola Tria.	VII.	The three Credes.
IX.	Of Original or Birth Sin.	Peccatum Originale.	VIII.	Of originall or birthe sinne.
X.	Of Free Will.	De libero arbitrio.	IX.	Of free wille. X. Of Grace.
XI.	Of Justification.	De hominis Justificatione.	XI.	Of the Justification of manne.
XII.	Of Good Works.	De bonis operibus.		
XIII.	Of Works before Justification.	Opera ante Justificationem.	XII.	Workes before Justification.
XIV.	Of Works of Supererogation.	Opera Supererogationis.	XIII.	Workes of Supererogation.
XV.	Of Christ alone without sin.	Nemo præter Christum sine peccato.	XIV.	No man is without sinne, but Christe alone.
XVI.	Of Sin after Baptism.	De Lapsis post Baptismum.	XV.	Of sinne against the holie Ghoste.
			XVI.	Blasphemie against the holie Ghoste.
XVII.	Of Predestination and Election.	De Prædestinatione et Electione.	XVII.	Of predestination and Election.
XVIII.	Of obtaining Salvation by Christ.	Tantum in nomine Christi operanda est æterna salus.	XVIII.	We must truste to obteine eternal salvation onely by the name of Christ.
			XIX.	All men are bound to kepe the moral commaundementes of the Lawe.
XIX.	Of the Church.	De Ecclesia.	XX.	Of the Church.
XX.	Of the Authority of the Church.	De Ecclesiæ autoritate.	XXI.	Of the authoritie of the Churche.
XXI.	Of the Authority of General Councils.	De autoritate Conciliorum Generalium.	XXII.	Of the authoritie of General Counsailes.
XXII.	Of Purgatory.	De Purgatorio.	XXIII.	Of Purgatorie.
XXIII.	Of Ministering in the Congregation.	Nemo in Ecclesia ministret nisi vocatus.	XXIV.	No manne maie minister in the Congregation except he be called.
XXIV.	Of Speaking in the Congregation.	Agendum est in Ecclesia lingua quæ sit populo nota.	XXV.	Menne must speake in the Congregation in soche toung as the people understandeth.
XXV.	Of the Sacraments.	De Sacramentis.	XXVI.	Of the Sacramentes.

XXVI. Of the Unworthiness of Ministers.

XXVII. Of Baptism.
XXVIII. Of the Lord's Supper.
XXIX. Of the Wicked which eat not the Body of Christ.
XXX. Of Both Kinds.
XXXI. Of Christ's one Oblation.

XXXII. Of the Marriage of Priests.

XXXIII. Of Excommunicate Persons.
XXXIV. Of the Traditions of the Church.
XXXV. Of Homilies.
XXXVI. Of Consecrating of Ministers.

XXXVII. Of Civil Magistrates.
XXXVIII. Of Christian men's goods.

XXXIX. Of a Christian man's oath.

Ministrorum Malitia non tollit efficaciam Institutionum divinarum.

De Baptismo.
De Cœna Domini.

XXIX. De Utraque Specie.
XXX. De Unica Christi oblatione in cruce perfecta.
XXXI. De Conjugio Sacerdotum.

XXXII. Excommunicati vitandi sunt.
XXXIII. Traditiones Ecclesiasticæ.

XXXIV. Catalogus Homiliarum.
XXXV. De Episcoporum et Ministrorum Consecratione.
XXXVI. De Civilibus Magistratibus.
XXXVII. Christianorum bona non sunt communia.
XXXVIII. Licet Christianis jurare.

XXVII. The wickednesse of the Ministres dooeth not take awaie the effectuall operation of Goddes ordinances.
XXVIII. Of Baptisme.
XXIX. Of the Lordes Supper.

XXX. Of the perfeicte oblation of Christe made upon the crosse.
XXXI. The state of single life is commaunded to no man by the worde of God.
XXXII. Excommunicate persones are to bee auoided.
XXXIII. Tradicions of the Churche.

XXXIV. Homelies.
XXXV. Of the booke of Praiers and Ceremonies of the Churche of England.
XXXVI. Of Ciuile Magistrates.
XXXVII. Christien mennes gooddes are not commune.

XXXVIII. Christien menne may take an oath.
XXXIX. The Resurrection of the dead is not yeat brought to passe.
XL. The soulles of them that departe this life doe neither die with the bodies nor sleep idlie.
XLI. Hereticks called Millenarii.
XLII. All men shall not bee saued at the length.

Articles.

Art. I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Art. I. *De Fide in Sacrosanctam Trinitatem.*

Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiæ, sapientiæ ac bonitatis: creator et conservator omnium tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt Personæ ejusdem essentiæ, potentiæ ac æternitatis, Pater, Filius et Spiritus Sanctus.

The Latin Articles are taken from the Latin edition of 1562, as given in Hardwick's History of the Articles. The X. Articles of 1536, and the XIII. Articles of Cranmer, are supplied from the same source. The Augsburg and Wirtemburg Confessions are taken from 'Corpus et Syntagma Confessionum, &c. Aureliæ Allobrogum, A.D. M.DC.XII.'

Art. II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

Art. II. *Verbum Dei verum hominem esse factum.*

Filius, qui est verbum Patris, ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis, in utero beatæ virginis ex illius substantia naturam humanam assumpsit; ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ; ex quibus est unus Christus, verus Deus et verus homo; qui vere passus est, crucifixus, mortuus et sepultus, ut Patrem nobis reconciliaret essetque hostia non tantum pro culpa originis verum etiam pro omnibus actualibus hominum peccatis.

Art. III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried,

Illustrations.

Art. I. of the XIII. Articles of Cranmer, *De Unitate Dei et Trinitate Personarum*, has the following phrase—quod sit una Essentia Divina quæ et appellatur et est Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator et Conservator omnium rerum visibilium et invisibilium, et tamen tres sint Personæ ejusdem essentiæ et potentiæ et coæternæ, Pater, Filius et Spiritus Sanctus.

Art. I. of the Augsburg Confession, *De Deo*, begins as follows: Ecclesiæ magno consensu apud nos docent decretum Nicænæ synodi de unitate essentiæ divinæ et de tribus personis verum, et sine ulla dubitatione credendum esse: videlicet, quod sit una essentia divina quæ et appellatur et est Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, creator et conservator omnium rerum visibilium et invisibilium; et tamen tres sint personæ ejusdem essentiæ et potentiæ et coæternæ, Pater, Filius et Spiritus Sanctus.

Art. III. of the XIII. Articles of Cranmer, *De duabus Christi naturis*, runs:

Item docemus quod verbum, hoc est Filius Dei, assumpserit humanam naturam in utero Beatæ Mariæ Virginis, ut sint duæ naturæ, divina et humana, in unitate personæ inseparabiliter conjunctæ, unus Christus, vere Deus et vere homo, natus ex Virgine Maria, vere passus, crucifixus, mortuus et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis sed etiam pro omnibus actualibus hominum peccatis.

Art. III. of the Augsburg Confession, *De Filio Dei*, is word for word the same as the above.

In Art. II., *De Filio Dei*, of the Wirtemburg Confession, we have:

Credimus et confitemur Filium Dei Dominum nostrum Jesum Christum ab æterno a Patre suo genitum, verum et æternum Deum, Patre suo consubstantialem.

Art. III. of Cranmer's Articles, *De duabus Christi naturis.*

Item descendit ad inferos et vere resur-

so also is it to be believed that he went down into Hell.

Art. III. *De descensu Christi ad Inferos.*

Quemadmodum Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad Inferos descendisse.

In 1552 the following had been added, Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus cum spiritibus, qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit quemadmodum testatur Petri locus.

Art. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body with flesh, bones, and all things appertaining to the perfection of Man's nature: wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

Art. IV. *Resurrectio Christi.*

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet quoad extremo die ad judicandos homines reversurus sit.

Art. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God.

Art. V. *De Spiritu Sancto.*

Spiritus sanctus, a patre et filio procedens, ejusdem est cum patre et filio essentiæ, majestatis et gloriæ, verus ac æternus Deus.

Art. VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.

rexit tertia die, deinde ascendit ad cælos ut sedeat ad dextram Patris..... Idem Christus palam est rediturus ut judicet vivos et mortuos &c. juxta Symbolum Apostolorum.

Art. III. of the Augsburg Confession agrees with this verbatim.

Art. III. of the Wirtemburg Confession, *De Spiritu Sancto*, runs thus:

Credimus et confitemur Spiritum Sanctum ab æterno procedere a Deo Patre et Filio et esse ejusdem cum Patre et Filio essentiæ, majestatis et gloriæ, verum ac æternum Deum.

Art. XXXI. of the Wirtemburg confession commences, Sacram Scripturam vocamus eos Canonicos Libros veteris et novi Testamenti, de quorum authoritate in Ecclesia nunquam dubitatum est.

The article continues:

Hanc Scripturam credimus et confitemur esse oraculum Spiritus Sancti, cælestibus testimoniis ita confirmatum, ut, si angelus de cælo aliud prædicaverit, anathema sit. Quare detestamur omnem doctrinam, cultum et religionem pugnantem cum hac Scriptura. Sed quod nonnulli sentiunt in hac Scriptura non contineri omnem doctrinam nobis ad veram et perpetuam salutem cognitu necessariam, et jus interpretandæ hujus Scripturæ in potestate summorum Pontificum ita situm esse, ut, quod hi pro suo arbitrio pronunciant, amplectendum sit pro sententia Spiritus Sancti, videtur facilius posse dici quam probari.

The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes or Preacher.
Cantica or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine, such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical.

Art. VI. *Divinæ Scripturæ doctrina sufficit ad salutem.*

Scriptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut, quicquid in ea nec legitur neque inde probari potest, non sit a quoquam exigendum ut tanquam articulus fidei credatur aut ad necessitatem salutis requiri putetur. Sacræ Scripturæ nomine eos canonicos Libros Veteris et Novi Testamenti intelligimus, de quorum autoritate in Ecclesia nunquam dubitatum est.

Catalogus librorum Sacræ Canonicæ Scripturæ Veteris Testamenti.

1	2
Genesis	2 Samuelis
Exodus	Esdræ 2
Leviticus	Hester
Numeri	Job
Deuteronom.	Psalmi
Josue	Proverbia
Judicum	Ecclesiastes
Ruth	Cantica
2 Regum	Prophetæ majores.
Paralipom. 2.	Prophetæ minores.

Alios autem Libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla vitæ et formandos mores, illos tamen ad dogmata confirmanda non adhibet: ut sunt

Tertius et quartus Esdræ
Sapientia
Jesus, filius Syrach
Tobias; Judith
Libri Machabeorum.

Articles.

Novi Testamenti Libros omnes (ut vulgo recepti sunt) recipimus et habemus pro Canonicis.

In 1552 the Books of Scripture had not been enumerated; the complete list of the Apocryphal Books was not given until 1571.

Art. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

In 1552 this Article ended with the words 'transitory promises.'

Art. VII. *De Veteri Testamento.*

Testamentum vetus novo contrarium non est, quandoquidem tam in veteri quam novo per Christum, qui unicus est mediator Dei et hominum, Deus et Homo, æterna vita humano generi est proposita. Quare male sentiunt qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam Lex a Deo data per Mosen, quoad ceremonias et ritus, Christianos non astringat, neque civilia ejus præcepta in aliqua Republica necessario recipi debeant; nihilominus tamen ab obedientia mandatorum, quæ moralia vocantur, nullus quantumvis Christianus est solutus

Art. VIII. *Of the Three Creeds.*

The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

Art. VIII. *Symbola Tria.*

Symbola tria, Nicænum, Athanasii et quod vulgo Apostolicum appellatur, omnino recipienda sunt et credenda. Nam firmissimis Scripturarum testimoniis probari possunt.

Of these Creeds it may be observed that the Apostles' Creed corresponds with the early Creed of the Roman Church; the Athanasian Creed was probably composed in Gaul, where the Council of Autun, A.D. 670, enjoined the recitation of it by the Clergy; the Nicene or Constantinopolitan Creed has found universal acceptance. *See Notes where the Creeds occur in the Prayer Book.*

Illustrations.

In Art. VI. of the Wirtemburg Confession, *De Lege*, we have: Agnoscimus legem Dei, cujus epitome est Decalogus, præcipere optima, justissima et perfectissima opera, et hominem non solum obligatum esse ad obediendum moralibus præceptis Decalogi, verum etiam, si faceret opera Decalogi, ea perfectione et integritate quam lex exigit, vere coram Deo operibus suis justum reputandum et meritis suis æternam salutem consecuturum.

In Art. VII. *De Evangelio Christi*, nec præcepta legis quæ continentur in Scriptis Apostolicis sunt nova lex, sed sunt veteris legis, juxta sententiam Spiritus Sancti, explicatio, quæ et ipsa haud obscure antea in Propheticis Scriptis extant.... Sed pro certo habendum esse existimamus quod una et eadem sit lex naturalis seu moralis veteris et novi Testamenti, et quod nec veteris nec novi Testamenti hominibus contingat æterna salus propter merita operum legis, sed tantum propter meritum Domini nostri Jesu Christi per fidem.

Articles.

Art. IX. *Of Original or Birth-sin.*

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *Φρόνημα σαρκὸς*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

Art. IX. *Peccatum Originale.*

Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati, qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat et caro semper adversus spiritum concupiscat. Unde in unoquoque nascentium iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio; qua fit ut affectus carnis, græce *Φρόνημα σαρκὸς*, quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur, legi Dei non subjiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus.

Pelagius was a monk of Britain residing at Rome. His doctrines are sufficiently stated in the above Article. They were condemned A.D. 416 by the Councils of Carthage and Milevi, and again finally by the General Council of Ephesus, A.D. 431.

Art. X. *Of Free Will.*

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Illustrations.

Art. II. of Cranmer's XIII. Articles, *De Peccato Originali*, runs thus:

Omnes homines secundum naturam propagati nascuntur cum peccato originali; hoc est cum carentia originalis justitiæ debitæ inesse, unde sunt filii iræ et deficiunt cognitione Dei, metu Dei, fiducia erga Deum, &c. Et habent concupiscentiam, repugnantem legi Dei; estque hic morbus seu vitium originis vere peccatum, damnans et afferens nunc quoque æternam mortem his qui non renascuntur per Baptismum et Spiritum Sanctum. Damnamus Pelagianos et alios qui vitium originis negant esse peccatum, et, ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem viribus naturalibus sine Spiritu Sancto posse legi Dei satisfacere et, propter honesta opera rationis, pronunciari justum coram Deo.

This is taken in great measure from Art. II. of the Augsburg Confession, *De Peccato Originis:* Item docent quod post lapsum Adæ omnes homines, naturali modo propagati, nascentes habeant peccatum originis; quod sic vocant sancti, patres et omnes orthodoxi et pie eruditi in Ecclesia, videlicet reatum, quo nascentes propter Adæ lapsum rei sunt iræ Dei et mortis æternæ; et ipsam corruptionem humanæ naturæ propagatam ab Adam. Et hæc naturæ humanæ corruptio defectus justiciæ, seu integritatis, seu obedientiæ originalis et concupiscentiam complectitur.

Estque defectus horribilis, cæcitas et inobedientia, scilicet carere illa luce ac notitia Dei, quæ fuerat futura in natura integra, item carere illa rectitudine, hoc est, perpetua obedientia, vera, pura, ac summa dilectione Dei et similibus donis integræ naturæ. Quare defectus illi et concupiscentia sunt res damnata et sua natura digna morte. Estque vicium originis vere peccatum, damnans et afferens nunc quoque æternam mortem his qui non renascuntur per Baptismum et Spiritum Sanctum. Damnant Pelagianos, qui negant peccatum originis, et sentiunt defectus illos seu concupiscentiam esse res indifferentes seu pœnas tantum nec esse res sua natura damnatas, et somniant hominem legi Dei satisfacere posse et propter hanc propriam obedientiam coram Deo justum pronunciari.

In Art. XVIII. of the Augsburg Confession, *De Libero Arbitrio*, a certain external freedom of the will is asserted, either for effecting the ordinary operations of life or for the choice of good and evil deeds in a moral point of view. It is however added—interiores motus, ut, verum timorem, fiduciam, patientiam, castitatem non potest efficere, nisi Spiritus Sanctus gubernet et adjuvet corda nostra.

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Art. X. *De Libero Arbitrio.*

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus ad fidem et invocationem Dei convertere ac præparare non possit. Quare absque gratia Dei, quæ per Christum est, nos præveniente ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.

Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. XI. *De Hominis Justificatione.*

Tantum propter meritum Domini ac Servatoris nostri Jesu Christi per fidem, non propter opera et merita nostra, justi coram Deo reputamur: Quare sola fide nos justificari doctrina est saluberrima ac consolationis plenissima: ut in Homilia de Justificatione hominis fusius explicatur.

Illustrations.

In Art. IV. of the Wirtemburg Confession, *De Peccato*, we have:

Credimus et confitemur hominem initio justum, sapientem, libero arbitrio præditum, Spiritu Sancto ornatum ac felicem a Deo conditum esse, postea autem propter inobedientiam Spiritu Sancto privatum, factum mancipium Satanæ et obnoxium tam corporali quam æternæ damnationi: idque malum non in uno tantum Adamo constitisse sed propagari in omnem posteritatem ejus. Quod autem nonnulli affirmant homini post lapsum tantam animi integritatem relictam, ut possit sese naturalibus suis viribus et bonis operibus ad fidem et invocationem Dei convertere ac præparare, haud obscure pugnat cum apostolica doctrina et cum vero Ecclesiæ Catholicæ consensu.

In Art. V. of the X. Articles of 1536, entitled *Justification*, it is stated that sinners attain justification by contrition and faith joined with charity; not as though our contrition or faith, or any works proceeding thereof, can worthily merit or deserve to attain the said justification; for the only mercy and grace of the Father, promised freely unto us, for His Son's sake Jesu Christ, and the merits of his blood and passion, be the only sufficient and worthy causes thereof; yet notwithstanding God requireth contrition, &c.

In Art. IV. of the XIII. Articles of Cranmer, *De Justificatione*, we have: Docemus quod peccatores, licet non assequantur justificationem absque pœnitentia et bono ac propenso motu cordis, quem Spiritus Sanctus efficit erga Deum et proximum, non tamen propter dignitatem aut meritum pœnitentiæ aut ullorum operum seu meritorum suorum justificantur, sed gratis propter Christum per fidem, cum credunt se in gratiam recipi et peccata sua propter Christum remitti qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso Rom. 3 et 4. The Article further urges the necessity that the justifying faith should produce works.

In Art. V. of the Augsburg Confession, *De Justificatione*, we have: Cum Evangelium arguit peccata nostra, corda perterrefacta statuere debent quod gratis nobis propter Christum donentur remissio peccatorum et justificatio per fidem, qua credere et confiteri debemus, hæc nobis donari propter Christum qui pro nobis factus est hostia et placavit patrem. Quanquam igitur Evangelium requirit pœnitentiam, tamen, ut remissio peccatorum certa sit, docet eam gratis donari, hoc est, non pendere ex conditione dignitatis nostræ nec dari propter ulla præcedentia opera aut dignitatem sequentium. Fieret enim incerta remissio, si ita sen-

Art. XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Art. XII. *De Bonis Operibus.*

Bona opera, quæ sunt fructus fidei et justificatos sequuntur, quanquam peccata nostra expiare et divini judicii severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis æque fides viva cognosci possit atque arbor ex fructu judicari.

Art. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Art. XIII. *Opera ante Justificationem.*

Opera quæ fiunt ante gratiam Christi et spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt: neque gratiam (ut multi vocant) de congruo merentur: Imo, cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

This grace of congruity was very nearly

tiendum esset tum demum nobis contingere remissionem peccatorum, postquam eam præcedentibus operibus meriti essemus aut satis digna esset pœnitentia.

In Art. V. of the Wirtemburg Confession, *De Justificatione*, we have:

Homo fit Deo acceptus et reputatur coram eo justus propter solum filium Dei Dominum nostrum Jesum Christum per fidem: et in judicio Dei non est ullo earum virtutum, quas nos habemus, merito sed solo merito Domini nostri Jesu Christi, quod fiet nostrum per fidem, confidendum.

In Art. VI. of the Augsburg Confession, *De nova obedientia*, we have:

Semper igitur sentiendum est nos consequi remissionem peccatorum et personam pronunciari justam, id est, acceptari gratis propter Christum per fidem. Postea vero placere etiam obedientiam erga legem et reputari quandam justitiam et mereri præmia.

In Art. VII. of the Wirtemburg Confession, *De bonis operibus*, we have:

Docemus bona opera, divinitus præcepta, necessario facienda esse et mereri, gratuita Dei clementia, sua quædam sive corporalia sive spiritualia præmia. Non est autem sentiendum quod iis bonis operibus, quæ nos facimus, in judicio Dei, ubi agitur de expiatione peccatorum et placatione divinæ iræ ac merito æternæ salutis, confidendum sit. Omnia enim bona opera, quæ nos facimus, sunt imperfecta nec possunt severitatem divini judicii ferre: Sed omnis fiducia nostra collocanda est in sola misericordia Dei propter filium ejus Dominum nostrum Jesum Christum.

In Art. XVIII. of the Augsburg Confession, *De Libero Arbitrio*, the following occurs:

Hoc (i. e. liberum arbitrium) non habet vim sine Spiritu Sancto efficiendæ justitiæ spiritualis: quia Paulus dicit, animalis homo non percipit ea quæ sunt Spiritus Dei: also, Hæc Augustini sententia præclare docet quid libero arbitrio tribuendum sit, et diserte discernit civilem disciplinam seu exercitia rationis humanæ a spiritualibus motibus, vero timore, patientia, constantia, fide, invocatione in asperrimis tentationibus, inter insidias Diaboli, in terroribus peccati. In his certe opus est regi nos et juvari a Spiritu Sancto. Sicut Paulus inquit Spiritus adjuvat infirmitatem nostram.

Damnamus Pelagianos et similes qui docent, quod sine Spiritu Sancto solis naturæ viribus possimus Deum super omnia diligere, legem Dei facere quoad substantiam actuum... Quanquam enim externa opera aliquo modo potest efficere humana natura per sese, potest enim continere manus a furto, a cæde, tamen

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akin to the Pelagian doctrine, that we could do good works without the preventing influence of the Spirit of God.

Art. XIV. *Of Works of Supererogation.*

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XIV. *Opera Supererogationis.*

Opera, quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat: Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

'Supererogare' signifies to pay a sum over and above what is necessary.

The doctrine, still accepted by Romanists, against which this protest is made, is stated in the Bull Unigenitus 1350. As a single drop of Christ's blood would have sufficed for the redemption of the whole human race, so the rest was not lost, but was a treasure which he acquired for the militant Church to be used for the benefit of his sons; which treasure he would not suffer to be hid in a napkin or buried in the ground, but committed it to be dispensed by St Peter and his successors, his own vicars upon earth, for proper and reasonable causes for the total or partial remission of the punishment due to sin; and for an augmentation of this treasure the merits of the Blessed Mother of God and of all the elect are known to come in aid.

Art. XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things;

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interiores motus vel verum timorem, fiduciam, patientiam, castitatem non potest efficere nisi Spiritus Sanctus gubernet et adjuvet corda nostra.

In Art. XX. of the Augsburg Confession, *De Bonis Operibus*, we have also: Præterea nec placent Deo opera secundæ tabulæ nisi fides accedat, quod propter Christum placeat hæc inchoata et imperfecta obedientia.

In Art. XXII. sec. vi. of the Augsburg Confession, *De Votis Monachorum*, we find:

Præterea Monachi docuerunt suum vitæ genus statum esse perfectionis, quia observarent non solum præcepta sed etiam consilia (Evangelica). Hic error maxime pugnat cum Evangelio, quod finxerunt se præceptis ita satisfacere ut amplius etiam faceret. Et hinc natus est horribilis error quod finxerunt se habere merita supererogationis. Hæc applicaverunt pro aliis ut satisfactiones essent pro alienis peccatis.

There is no Article exactly corresponding to this in the Augsburg or Wirtemburg Confessions. They repeat again and again the doctrine of justification through faith in Christ and the duty of acting upon this our belief, without expecting to win heaven by it. Art. XV. of the Wirtemburg Confession, *De Satisfactione*, thus commences: De Satisfactione credimus et confitemur, quod sola passio et mors unigeniti filii Dei Domini nostri Jesu Christi sit satisfactio pro peccatis

and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XV. *Nemo præter Christum sine peccato.*

Christus in nostræ naturæ veritate per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis tum in carne tum in spiritu. Venit ut Agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: et peccatum, ut inquit Ioannes, in eo non erat. Sed nos reliqui, etiam baptizati et in Christi regenerati, in multis tamen offendimus omnes: et si dixerimus quia peccatum non habemus, nos ipsos seducimus et veritas in nobis non est.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Art. XVI. *De Lapsis post Baptismum.*

Non omne peccatum mortale post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum et irremissibile. Proinde lapsis a Baptismo in peccata locus pœnitentiæ non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant aut vere resipiscentibus pœnitentiæ locum denegant.

In 1552 the Article *Of Blasphemy against the Holy Ghost* condemned wilful and stubborn opposers and persecutors as guilty of this sin.

Art. XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they

nostris; et quod hæc satisfactio Christi offeratur et applicetur nobis ministerio Evangelii excipiatur autem a nobis Fide.

In the X. Articles of 1536, Art. III. *Of the Sacrament of Penance*, we have this statement:

Item, That like as such men which after baptism do fall again into sin, if they do not penance in this life, shall undoubtedly be damned; even so, whensoever the same men shall convert themselves from their naughty life and do such penance for the same as Christ requireth of them, they shall without doubt attain remission of their sins and shall be saved.

In Art. VIII. of the XIII. Articles of Cranmer we have, Cujus quidem Pœnitentiæ tantam necessitatem esse fatemur, ut quotquot a Baptismo in mortalia peccata prolapsi sint, nisi in hac vita resipiscentes Pœnitentiam egerint, æternæ mortis judicium effugere non poterint, contra vero, qui ad misericordiam Dei per Pœnitentiam tanquam ad asylum confugerint, quantiscunque peccatis obnoxii sunt, si ab illis serio conversi Pœnitentiam egerint, peccatorum omnium veniam ac remissionem indubie consequentur.

The Article proceeds to declare the true nature of Penitence, Confession and amendment of Life. Absolution by a Priest and Private Confession were maintained.

In Art. XI. of the Augsburg Confession, *De Pœnitentia*, we find, De Pœnitentia docent, quod lapsis post Baptismum contingere possit remissio peccatorum quocunque tempore, cum convertuntur.

Damnant Novatianos, qui nolebant absolvere eos qui lapsi post baptismum redibant ad pœnitentiam.

Damnant et Anabaptistas, qui negant semel justificatos iterum posse amittere Spiritum Sanctum. Damnant et illos, qui contendunt aliquibus tantam perfectionem in hac vita contingere, ut ne quidem possint iterum peccare.

Art. XIV. of the Wirtemburg Confession impugns the necessity of private confession in the exercise of penitence.

The attempt to define on the subject of Predestination was avoided in the Augsburg Confession. Speculations on what was not revealed were discouraged by Luther and Melancthon. Their doctrine is stated by Laurence in his Bampton Lectures and amply confirmed by quotations from their works: What they deemed absolute on the part of God was his everlasting purpose to save his elect in Christ, or real Christians considered as a whole, and contrasted with the remainder of the human race; the completion of this purpose being regulated by peculiar circumstances operating as inferior causes

be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

In 1531 'wretchlessness' was spelt 'rechelessnesse'; it is equivalent to 'recklessness'.

Art. XVII. *De Prædestinatione et Electione.*

Prædestinatio ad vitam est æternum Dei propositum, quo, ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit eos, quos in Christo elegit, ex hominum genere a maledicto et exitio liberare atque ut vasa in honorem effecta per Christum ad æternam salutem adducere: unde, qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent: justificantur gratis: adoptantur in filios: unigeniti Jesu Christi imagini efficiuntur conformes: in bonis operibus sancti ambulant: et demum ex Dei misericordia pertingunt ad sempiternam felicitatem. Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio dulcis, suavis et ineffabilis consolationis plena est vere piis et his qui sentiunt in se vim spiritus Christi, facta carnis et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit:

of a peculiar segregation. For, persuaded of his good will towards all men without distinction, of his being indiscriminately disposed to promote the salvation of all and of his *seriously*, not *fictitiously*, as Calvin taught, including all in the universal promise of Christianity, they imputed to him nothing like a partial choice, no limitation of favours nor irrespective exclusion of persons; but, assuming the Christian character as the sole ground of individual preference, they believed that every baptized infant, by being made a member of Christ, not by being comprised in a previous arbitrary decree, is truly the elect of God, and dying in infancy is certain of eternal happiness; that he, who in mature years becomes polluted by wilful crime, loses that state of salvation which before he possessed; that nevertheless by true repentance and conversion to the Father of mercy, and God of all consolation, he is again reinstated in it; and that by finally persevering in it he at length receives the kingdom prepared for every sincere Christian before the foundation of the world. Serm. vii. p. 156. The passages cited by Abp. Laurence are too numerous to quote; let one from Luther and one from Melancthon suffice: Quod autem Christum non omnes accipiunt ipsorum culpa fit, quod non credunt et indulgent diffidentiæ suæ. Interim manet sententia Dei et promissio universalis quod Deus omnes homines vult salvos esse... Ecce colligendi studium ut colligat. Sed huic voluntati Dei obsistunt incredduli cum verbo parere et id accipere nolunt. Itaque tantum reliquiæ Israel colliguntur et salvantur. Luther, *Com.* Vol. IV. p. 441.

Melancthon writes: Universaliter irascitur Deus peccato in homine et universaliter accipit omnes ad Mediatorem confugientes. Hanc mensuram suo sapientissimo et justissimo concilio sanxit et vult immotam esse. Ac fingere quod non servet hanc æqualitatem est tribuere ei προσωπολημψίαν. Ideo et Paulus inquit, Deus vult omnes salvos fieri, id est, æqualis est omnibus juxta mensuram quam instituit. Et quod ad ipsius voluntatem attinet, vult omnes homines salvos facere sed multi sua culpa oblatum beneficium non accipiunt. Mel. *Opera*, Vol. IV. p. 21. It is natural to interpret the words of the framers of our Articles by the teaching of the Lutheran divines, with whom on other points they coincided, rather than by that of Calvin, who gloried in having obliterated the distinction previously recognized between 'prædestinare' and 'præscire.'

In Luther we find a sentence from which the statement in our own Article

ita hominibus curiosis, carnalibus et Spiritu Christi destitutis, ob oculos perpetuo versari Prædestinationis Dei sententiam perniciosissimum est præcipitium, unde illos Diabolus protrudit vel in desperationem vel in æque perniciosam impurissimæ vitæ securitatem.

Deinde promissiones divinas sic amplecti oportet, ut nobis in sacris litteris generaliter propositæ sunt: Et Dei voluntas in nostris actionibus ea sequenda est quam in verbo Dei habemus diserte revelatam.

concerning the danger of excessive speculation on these matters may have been borrowed. Desperationem ad tales cogitationes vel impietatem dissolutissimam sequi oportet. *Postilla Domestica*, p. 57.

In Melanchthon, Nec invehenda sunt in Ecclesiam deliramenta de Stoico fato aut περὶ ἀναγκῆς, quia sunt inextricabilia et interdum nocent pietati et moribus. *Opera* Mel. Basil. 1541, p. 463.

Art. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Art. XVIII. *Tantum in nomine Christi speranda est æterna salus.*

Sunt illi anathematizandi qui dicere audent unumquemque in Lege aut secta quam profitetur esse servandum: modo juxta illam et lumen naturæ accurate vixerit: cum sacræ literæ tantum Jesu Christi nomen prædicent in quo salvos fieri homines oporteat.

In Art. IX. of the Augsburg Confession, *De Baptismo*, we have:

Damnant Anabaptistas qui improbant Baptismum infantum et affirmant infantes sine Baptismo et extra Ecclesiam Christi salvos fieri.

In XX. of the same Confession, Section *De Fide:* Primum igitur de fide et justificatione sic docent: Christus apte complexus est summam Evangelii, cum Lucæ ultimo jubet prædicari in nomine suo pœnitentiam et remissionem peccatorum. Nam Evangelium arguit peccata, et requirit pœnitentiam, et simul offert remissionem peccatorum propter Christum gratis non propter nostram dignitatem. Salvation by Christ alone is constantly asserted in the Augsburg Articles; there is no article expressly condemnatory of opposite teaching as in our Articles. The same may be said of the Wirtemburg Articles. In these, Art. VIII. *De Evangelio Christi* we have: Evangelium est bona et læta annunciatio de Filio Dei Domino nostro Jesu Christo, quod ipse solus sit expiator peccatorum nostrorum, placator iræ Dei et redemptor ac Servator noster.

Art. XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Art. XIX. *De Ecclesia.*

Ecclesia Christi visibilis est cœtus fidelium in quo verbum Dei purum prædicatur, et sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina et Antiochena: ita et erravit Ecclesia Romana, non solum quoad agenda et cæremoniarum ritus, verum in his etiam quæ credenda sunt.

Art. V. of Cranmer's XIII., *De Ecclesia*, runs thus:

Ecclesia præter alias acceptiones duas habet præcipuas: unam, qua Ecclesia accipitur pro congregatione omnium sanctorum et vere fidelium qui Christo capiti vere credunt et sanctificantur Spiritu ejus. Hæc autem vivum est et vere sanctum Christi corpus mysticum, sed soli Deo cognitum qui hominum corda solus intuetur. Altera acceptio est, qua Ecclesia accipitur pro congregatione omnium hominum, qui baptizati sunt in Christo et non palam abnegarunt Christum nec juste et per ejus verbum sunt excommunicati. Ista Ecclesiæ acceptio congruit ejus statui in hac vita duntaxat, in qua boni malis sunt admixti et debet esse cognita ut possit audiri juxta illud. Qui Ecclesiam non audierat, &c. Cognoscitur autem per professionem Evangelii et communionem sacramentorum. Hæc est Ecclesia Catholica et Apostolica, quæ non Episcopatus Romani aut cujusvis

Art. XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

alterius Ecclesiæ finibus circumscribitur, sed universas totius Christianismi complectitur Ecclesias quæ simul unam efficiunt Catholicam. In hac autem catholica Ecclesia nulla particularis Ecclesia, sive Romana illa fuerit sive quævis alia, ex institutione Christi supra alias Ecclesias eminentiam vel auctoritatem ullam vindicare potest. Est vero hæc Ecclesia una, non quod in terris aliquod caput seu unum quendam vicarium sub Christo habeat aut habuerit unquam, (quod sibi jamdiu Pontifex Romanus divini juris prætextu vindicavit, cum tamen revera divino jure nihil amplius illi sit concessum quam alii cuivis episcopo,) sed ideo una dicitur, quia universi Christiani in vinculo pacis colligati unum caput Christum agnoscunt, cujus se profitentur esse corpus, unum agnoscunt Dominum, unam fidem, unum baptisma, unum Deum ac Patrem omnium.

The Augsburg Art. VII., *De Ecclesia*, is; Item docent quod una sancta Ecclesia perpetuo mansura sit. Est autem Ecclesia Christi proprie congregatio membrorum Christi, hoc est sanctorum, qui vera credunt et obediunt Christo etsi in hac vita huic congregationi multi mali et hypocritæ admixti sunt usque ad novissimum judicium. Habet autem Ecclesia proprie dicta signa sua, scilicet puram et sanam Evangelii doctrinam et rectum usum Sacramentorum. Et ad veram unitatem Ecclesiæ satis est consentire de doctrina Evangelii et administratione Sacramentorum. Nec necesse est ubique similes esse traditiones humanas seu ritus ab hominibus institutos. Sicut et Paulus docet cum ait: Unus Dominus, una fides, unum Baptisma, unus Deus et Pater omnium.

In Art. XXXIII. of the Wirtemburg Confession, *De Ecclesia*, we have:

Arbitramur autem autoritate Sacræ Scripturæ et veterum Patrum sentiendum esse vere Catholicam et Apostolicam Ecclesiam, non ad unum certum locum aut gentem nec ad unum certum hominum genus alligatam esse: sed in eo esse loco aut gente, ubi Evangelium Christi sinceriter prædicatur et Sacramenta ejus recte juxta institutionem Christi administrantur.

Articles.

Art. XX. *De Ecclesiæ autoritate.*

(Habet Ecclesia Ritus statuendi jus et in fidei controversiis autoritatem, quamvis) Ecclesiæ non licet quicquam instituere quod verbo Dei scripto adversetur nec unum Scripturæ locum sic exponere potest ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

Hardwick, in his *History of the Articles of Religion,* decides in favour of the genuineness of the disputed clause, the clause in brackets, in Art. XX. He thinks the authority of the Latin edition by Reynold Wolfe, authorised by the Queen in 1563, more than counterbalances its absence from the Latin MS. of Abp. Parker, signed by himself and the majority of the Bishops, Jan. 29, 156$\frac{3}{4}$.

The authority against the clause is:

1. This Parker MS.
2. English version of Jugge and Cawood in 1563.
3. English MS. signed by Bishops in Convocation 1571.
4. Latin and English edition of Jugge and Cawood 1571.

For its genuineness, we have

1. Latin edition of Reynold Wolfe 1563.
2. Two or more English editions of Jugge and Cawood 1571.
3. Six or more English editions from 1581 to 1628 and all subsequent copies.
4. The transcript of the original copy of the Articles made in 1637 and deposited in the registry of the See of Canterbury.

Laud quoted the clause as genuine and was not called in question. He further stated that the clause was found in the Articles subscribed by the *Lower House* of the Convocation of Canterbury in 1571.

To judge from internal evidence it seems much more reasonable that the article should commence as other articles do with a positive statement, and that it should then proceed to deny certain positions of opponents, than that it should be simply negative.

In our Articles of 1552 the clause had not been introduced.

Illustrations.

In Art. XXXIII. of the Wirtemburg Confession, we have the clauses:

Quod hæc Ecclesia habeat jus judicandi de omnibus doctrinis juxta illud Probati Spiritus num ex Deo sint. Et cæteri dijudicent.

Quod hæc Ecclesia habeat jus interpretandæ Scripturæ.

Art. XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of

In Art. XXXIV. of the Wirtemburg Confession, *De Conciliis*, there is much resemblance to ours: Fatemur sua debere esse in Ecclesia de dogmatis et sacris judicia, et magnam esse legitimorum conciliorum autoritatem. Sed longe omnium maxima sit autoritas verbi Dei necesse est. Etsi enim Ecclesia habet certam

God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

Art. XXI. *De Autoritate Conciliorum Generalium.*

Generalia Concilia sine jussu et voluntate principum congregari non possunt, et, ubi convenerint, quia ex hominibus constant qui non omnes spiritu et verbo Dei reguntur, et errare possunt et interdum erraruntetiam in his quæ ad normam pietatis pertinent; ideo quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque autoritatem, nisi ostendi possint e sacris literis esse desumpta.

The Emperor Constantine summoned a Council of all the bishops of Christendom to pronounce the judgement of the Church Catholic concerning the Divinity of the Son of God. The Council met A.D. 325. The number of bishops that assembled at this great synod is generally stated to have been 318, besides priests and deacons. The Council decided by an immense majority for the doctrine of the ὁμοούσιον, drew up the Nicene Creed, and published twenty canons on matters of discipline. 1. This was the first general or œcumenical council. Following this were five others also generally received as œcumenical. 2. The Council of Constantinople, summoned by the Emperor Theodosius A.D. 381, which condemned Macedonius, and added the latter part to the Creed of Nice. 3. The Council of Ephesus, called by the younger Theodosius A.D. 431, which condemned Nestorius. 4. The Council of Chalcedon, called by Marcianus A.D. 451, which condemned Eutyches. 5. The second of Constantinople, summoned by the Emperor Justinian A.D. 553, confirmatory of the Councils of Ephesus and Chalcedon. 6. The third of Constantinople, convened by the Emperor Constantine Pogonatus, A.D. 680, which condemned the Monothelites.

These six are the only Councils which have been acknowledged by the Universal Church. There are two or three others called œcumenical by the Greek Church and many called œcumenical by the Latin Church, which however have never received universal approval. Even the fifth and sixth have not been quite so universally esteemed as the first four. The fifth, though generally acknowledged in the East, was for a time doubted by several of the Western bishops; Gregory the Great said, he reverenced the first four synods as he did the four Evan-

promissionem perpetuæ presentiæ Christi et gubernetur a Spiritu Sancto, tamen non quivis hominum cœtus pro vera Ecclesia haberi potest. Et ut maxime multi aliquoties in nomine Christi convenire videntur, tamen pauci sunt electi et non est omnium fides. Et quod in politicis, idem et in Ecclesiasticis cœtibus fieri solet, ut plerumque major pars vincat meliorem. Huc accedit quod Spiritus Sanctus non faciat populum suum in hac vita ἀναμάρτητον, hoc est impeccabilem, sed relinquat in ipso multas et varias imbecillitates.

Testantur quoque exempla non Pontifices tantum sed etiam concilia errasse. Quare postquam Prophetica et Apostolica doctrina divinitus confirmata est, nullius vel hominis vel hominum cœtus sententia simpliciter pro oraculo Spiritus Sancti sine judicio recipienda est, sed exigenda ad normam doctrinæ Propheticæ et Apostolicæ, et quod cum hac convenit agnoscatur, quod cum hac pugnat refutetur.

gelists; evidently considering those four as far more important than those which followed them. And the reformers both foreign and Anglican, and probably the divines of the English Church in general, have more unhesitatingly received the first four than the fifth and sixth councils; though it has been thought that the reason for this may be that the fifth and sixth were considered as merely supplementary to the preceding two, and therefore as virtually included in them.

Browne *On the Art.* Ed. 5, p. 483.

Art. XXII. *Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

Art. XXII. *De Purgatorio.*

Doctrina Romanensium de Purgatorio, de Indulgentiis, de veneratione et adoratione tum Imaginum tum Reliquiarum, necnon de invocatione sanctorum res est futiliis, inaniter conficta et nullis Scripturarum testimoniis innititur; imo verbo Dei contradicit.

In 1552 the doctrine is called that of School authors.

Purgatory grew in favour as a doctrine of the Church from Pope Gregory the First's definition, that there is a purgatorial fire for lighter offences. It was made a distinct article of faith to the Greeks, who sought Latin help at the Council of Florence, A.D. 1439.

Pardons or Indulgences grew out of Purgatory. Their use is said to have begun in the time of Pope Alexander at the close of the 12th century. Clement's Bull, Unigenitus, which fixes the abuse, was issued 1350.

The worship of images has grown since the Iconoclastic controversy at the end of the 8th century. The worship of relics sprang from the veneration paid to the bones of martyrs, and the desire of church-builders to possess some such remains in their churches. The discovery of the Catacombs after an oblivion of 1000 years, led at the close of the 16th century to an extravagant relic worship fostered by the Romish Church of those days.

Invocation of Saints grew gradually from small beginnings. Jerome did much to encourage it. In the Council of Trent 1564, we have an article, That the saints reigning with Christ are to be venerated and invoked and that they offer up prayers to God and that their relics are to be venerated. The practice exceeds the theory.

In Art. X. of the X. Articles of 1536, *Of Purgatory*, Prayer for the Dead is approved, the abode and pains of the departed are said not to be defined in Scripture, the abuses of Purgatory and Pardons are condemned. In Art. VI. *Of Images*, all censing of them, kneeling to them, or worshipping them, is condemned. The meaning of such acts, if done before them, ought to be clearly explained. In Arts. VII. and VIII. *Of honouring of Saints* and *Of Praying to Saints*, all undue exaltation of Saints in place of God is deprecated; prayer to them as intercessors is permitted.

In XXI. of the Augsburg Confession, *De Invocatione Sanctorum*, is the following passage: Taxanda et ex Ecclesia prorsus ejicienda est consuetudo invocandi sanctos homines qui ex hac vita decesserunt, quia hic mos gloriam soli Deo debitam transfert ad homines, tribuit mortuis omnipotentiam, quod sancti aspiciant motus cordium, tribuit item mortuis officium mediatoris Christi et haud dubie obscurat gloriam Christi. Ideo totum morem invocandi sanctos homines, qui ex hac vita discesserunt, damnamus et fugiendum esse censemus: sed illud prodest, recitare veras historias piorum, quia exempla utiliter docent si recte proponantur.

The Wirtemburg Article XXVI. thus speaks of Purgatory:

Etsi dubitari non debet quin suus sit sanctis in hac vita purgatorius ignis, quemadmodum testantur exempla Davidis, Ezechiæ, Jonæ, et aliorum, tamen haud immerito dubitatur num post hanc vitam tale sit purgatorium, quale vulgus hominum putant, in quo animæ tantisper crucientur, dum vel supplicio satis pro peccatis faciant vel indulgentiis redimantur. Si enim tale est purgatorium valde mirandum videtur, quod nec Prophetica nec Apostolica scripta aliquid certi et perspicui de eo tradiderint, sed potius diversum haud obscure doceant.

Art. XXIV. *De Invocatione Sanctorum*, speaks thus: Fatemur quod sancti in cælis suo quodam modo pro nobis coram Deo orent, sicut et Angeli pro nobis sunt solliciti: et omnes creaturæ

Art. XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Art. XXIII. *Nemo in Ecclesia minister nisi vocatus.*

Non licet cuiquam sumere sibi munus publice prædicandi aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

As to the nature of this calling, see remarks on the Ordination Service.

Art. XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

Art. XXIV. *Agendum est in Ecclesia lingua quæ sit populo nota.*

Lingua populo non intellecta publicas in

pro salute nostra cælesti quodam modo ingemiscunt, et nobiscum, quemadmodum Paulus loquitur, ingemiscunt. Sed sicut ex gemitu reliquarum creaturarum non est instituendus cultus invocandi eas; ita ex oratione sanctorum in cælis non est approbandus cultus invocandi sanctos: de his enim invocandis nullum extat in sacris literis vel mandatum vel exemplum. Cum enim omnis spes salutis nostræ collocanda sit non in Sanctis sed in solo Domino nostro per Filium ejus Jesum Christum, manifestum est quod non sancti sed solus Deus sit invocandus.

Art. XXV. *De memoria Defunctorum*, thus expresses itself:

Exigit fides ut sentiamus mortuos non esse nihil, sed vere coram Deo vivere, pios quidem in Christo feliciter, impios autem in horribili expectatione revelationis divini judicii. Quod mortui juventur usitatis illis vigiliis, precationibus et sacrificiis ac meritis horum, aut e pœnis liberentur aut majorem felicitatem in cælis consequantur, nullum extat testimonium vere Propheticæ et Apostolicæ doctrinæ.

Art. X. of Cranmer's XIII. Articles, *De Ministris Ecclesiæ*, thus begins:

De Ministris Ecclesiæ docemus quod nemo debeat publice docere aut Sacramenta ministrare nisi rite vocatus, et quidem ab his, penes quos in Ecclesia juxta verbum Dei et leges ac consuetudines uniuscujusque regionis jus est vocandi et admittendi.

Art. XIV. of the Augsburg Confession, *De Ordine Ecclesiastico*, is word for word the same as the first sentence of the above. It simply adds, Sicut et Paulus præcipit Tito ut in civitatibus presbyteros constituat.

In Art. XXI. of the Wirtemburg Confession, *De Ordine*, we find: Non est obscurum quod Christus instituerit in ecclesia sua ministros, qui annuncient Evangelium suum et dispensent sacramenta ejus. Nec permittendum est cuivis, quamvis spirituali sacerdoti, ut sine legitima vocatione usurpet publicum ministerium in ecclesia.

ecclesia preces peragere aut Sacramenta administrare verbo Dei et primitivæ Ecclesiæ consuetudini plane repugnat.

Art. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

Art. XXV. *De Sacramentis.*

Sacramenta, a Christo instituta non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia et efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet confirmatio, pœnitentia, ordo, matrimonium et extrema Unctio pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava apostolorum imitatione profluxerint, partim vitæ status sint, in Scripturis quidem probati, sed Sacramentorum eandem cum Baptismo et Cœna Domini rationem non habentes: quomodo nec Pœnitentia ut quæ signum aliquod visibile seu cæremoniam a Deo institutam non habeat.

Sacramenta non in hoc instituta sunt a Christo, ut spectarentur aut circumferrentur, sed ut rite illis uteremur; et his duntaxat, qui digne percipiunt, salutarem habent effectum; qui vero indigne percipiunt damnationem, ut inquit Paulus, sibi ipsis acquirunt.

In Art. IX. of Cranmer's XIII. Articles, *De Sacramentorum Usu*, we have:

Docemus quod Sacramenta, quæ per verbum Dei instituta sunt, non tantum sint notæ professionis inter Christianos, sed magis certa quædam testimonia et efficacia signa gratiæ et bonæ voluntatis Dei erga nos, per quæ Deus invisibiliter operatur in nobis et suam gratiam in nos invisibiliter diffundit, siquidem ea rite susceperimus; quodque per ea excitatur et confirmatur fides in his qui eis utuntur. Porro docemus quod ita utendum sit sacramentis, ut in adultis præter veram contritionem necessario debeat etiam accedere fides, quæ credat præsentibus promissionibus quæ per sacramenta ostenduntur, exhibentur et præstantur. Neque enim in illis verum est quod quidam dicunt, sacramenta conferre gratiam ex opere operato sine bono motu utentis, nam in ratione utentibus necessum est, ut fides etiam utentis accedat, per quam credat illis promissionibus et accipiat res promissas quæ per sacramenta conferantur.

The Augsburg article, *De Usu Sacramentorum*, runs thus:

De Usu Sacramentorum docent, sacramenta instituta esse non modo ut sint notæ professionis inter homines, sed multo magis ut sint signa et testimonia voluntatis Dei erga nos propositæ ad excitandam et confirmandam fidem in his qui utuntur eis. Itaque utendum est sacramentis ita, ut accedat fides, quæ credat promissionibus quæ per sacramenta exhibentur et ostenduntur. Hac fide accipimus promissam gratiam, quam sacramenta significant, et Spiritum Sanctum. Damnant igitur Pharisaicam opinionem quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri quæ credat propter Christum nobis gratiam dari. Sed fingit homines justos esse propter usum sacramentorum ex opere operato et quidem sine bono motu utentium.

The Wirtemburg Confession says that the word sacrament has a very wide signification. It treats the seven ordinances styled sacraments separately.

In 1552 this Article began,

Dominus noster Jesus Christus sacramentis, numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus et Cœna Domini. It adds to this, that portion of the Art. of 1562 which commences, Sacramenta non in hoc instituta sunt, &c.

Art. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

Art. XXVI. *Ministrorum malitia non tollit efficaciam institutionum divinarum.*

Quamvis in Ecclesia visibili bonis mali semper sint admixti atque interdum ministerio verbi et sacramentorum administrationi præsint, tamen cum non suo sed Christi nomine agant ejusque mandato et autoritate ministrent, illorum ministerio uti licet cum in verbo Dei audiendo tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos Ministros inquiratur accusenturque ab his qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

In Art. V. of Cranmer's XIII. Articles, *De Ecclesia*, we have:

Quamvis in Ecclesia secundum posteriorem acceptionem mali sint bonis admixti atque etiam ministeriis verbi et sacramentorum nonnunquam præsint: tamen cum ministrent non suo sed Christi nomine, mandato et auctoritate, licet eorum ministerio uti tam in verbo audiendo quam in recipiendis sacramentis juxta illud: Qui vos audit me audit. Nec per eorum malitiam minuitur effectus aut gratia donorum Christi rite accipientibus; sunt enim efficacia propter promissionem et ordinationem Christi, etiamsi per malos exhibeantur.

In X. *De Ministris Ecclesiæ*:

Et demum quod malitia ministri efficaciæ sacramentorum nihil detrahat.

In the Article VIII. *Quid sit Ecclesia*, of the Augsburg Confession we have:

Cum autem in hac vita admixti sint Ecclesiæ multi mali et hypocritæ qui tamen societatem habent externorum signorum cum Ecclesia, licet uti sacramentis quæ per malos administrantur juxta vocem Christi 'sedent Scribæ et Pharisæi in cathedra Moysi, &c.' Et sacramenta et verbum Dei propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur.

Damnant Donatistas et similes, qui negabant licere populo uti ministerio malorum in Ecclesia et sentiebant ministerium malorum inutile et inefficax esse.

In the Wirtemburg Confession Art. XXXIII. *De Ecclesia*, we have:

Quod huic ecclesiæ in hac terra multi mali et hypocritæ admixti sint.

Quod hi mali et hypocritæ, si ministerium Ecclesiæ legitima vocatione susceperint, veritati sacramentorum per se nihil incommodi afferant, nisi institutionem Christi pervertant et impia doceant.

In Art. II. of the X. Articles of 1536, *The Sacrament of Baptism*, we find it stated: That men or children, having the use of reason and willing and desiring to be baptized, shall by the virtue of that holy Sacrament obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all

Art. XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrumeut, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Art. XXVII. *De Baptismo.*

Baptismus non est tantum professionis signum ac discriminis nota qua Christiani a non Christianis discernantur, sed etiam est signum Regenerationis per quod, tanquam per instrumentum, recte baptismum suscipientes ecclesiæ inseruntur, promissiones de Remissione peccatorum atque Adoptione nostra in Filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia augetur. Baptismus parvulorum omnino in ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

the articles of our faith. If they shall also have firm credence and trust in the promise of God adjoined to the said Sacrament which they shall receive, God the Father giveth unto them, for his Son Jesu Christ's sake, remission of all their sins and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, &c.

It is maintained that Infants, by reason of Original Sin, ought to be christened.

Art. VI. of Cranmer's XIII. Articles, *De Baptismo*, is—De Baptismo dicimus quod Baptismus a Christo sit institutus et sit necessarius ad salutem, et quod per Baptismum offerantur remissio peccatorum et gratia Christi infantibus et adultis. Et quod non debeat iterari Baptismus. Et quod infantes debeant baptizari, et quod infantes per Baptismum consequantur remissionem peccatorum et gratiam, et sint filii Dei, quia promissio gratiæ et vitæ æternæ pertinet non solum ad adultos sed etiam ad infantes.... Probamus igitur sententiam Ecclesiæ quæ damnavit Pelagianos quia negabant infantibus esse peccatum originis. Damnamus et Anabaptistas qui negant infantes baptizandos esse. De adultis vero docemus quod ita consequuntur per Baptismum remissionem peccatorum et gratiam, si baptizandi attulerint pœnitentiam, veram confessionem articulorum fidei, et credant vere ipsis ibi donari remissionem peccatorum et justificationem propter Christum, sicut Petrus ait in Actis: Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti.

Art. IX. of the Augsburg Confession, *De Baptismo*, is—De Baptismo docent quod necessarius sit ad salutem tanquam ceremonia a Christo instituta. Et quod per Baptismum offeratur gratia Dei: Et quod infantes sint baptizandi: et quod infantes per Baptismum Deo commendati recipiantur in gratiam Dei et fiant filii Dei, sicut Christus testatur loquens de parvulis in Ecclesia, Matt. xviii. Non est voluntas patris vestri qui in cælis est ut pereat unus ex parvulis istis. Damnant Anabaptistas, qui improbant Baptismum infantum et affirmant infantes sine Baptismo et extra ecclesiam Christi salvos fieri.

In the Wirtemburg Confession, Art. X. *De Baptismo*, we have:

Docemus eum, qui baptizatur in nomine Patris et Filii et Spiritus Sancti, ungi spirituali chrismate, hoc est, fieri membrum Christi per fidem et donari Spiritu Sancto, ut ad percipienda cælestia aures mentis ejus aperiantur et oculi cordis illustrentur.

Art. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

In 1552 between the last two paragraphs the following was inserted:

Quum naturæ humanæ veritas requirat ut unius ejusdemque hominis corpus in multis locis simul esse non possit, sed in uno aliquo et definito loco esse oporteat, idcirco Christi corpus in multis et diversis locis eodem tempore præsens esse non potest. Et quoniam, ut tradunt sacræ literæ, Christus in cœlum fuit sublatus et ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus et sanguinis Realem et Corporalem, ut loquuntur, præsentiam in Eucharistia vel credere vel profiteri.

The doctrine of Transubstantiation was first maintained by Paschasius Radbertus, a monk of Corbey, about A.D. 831. He asserted that after the consecration nothing but the Body and Blood of Christ are to be believed present. He was controverted by Rabanus Maurus, archbishop of Mentz; by John Scot Erigena; by Bertram, a monk of Corbey; and subsequently by Ælfric, archbishop of York, and Berengarius, archdeacon of Angers in the 11th century. Paschasius' doctrine however grew in favour. Berengarius was forced formally to retract at a council in Rome, A.D. 1079. At the great Lateran Council, A.D. 1216, Innocent III. made Transubstantiation an integral part of the creed of the Roman Church. The term Transubstantiation seems to owe its origin to Stephen, bishop of Augustodunum, about the year 1100, who wrote *de Sacramento Altaris.*

Art. XXVIII. *De Cœna Domini.*

Cœna Domini non est tantum signum

In Art. IV. of the Articles X. of 1536, *The Sacrament of the Altar,* it is stated that under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is verily, substantially and really contained and comprehended the very self-same body and blood of our Saviour Jesus Christ, which was born of the Virgin Mary and suffered upon the cross for our redemption.

Art. VII. of the XIII. Articles of Cranmer, *De Eucharistia,* runs thus:

De Eucharistia constanter credimus et docemus, quod in sacramento corporis et sanguinis Domini vere substantialiter et realiter adsint corpus et sanguis Christi sub speciebus panis et vini. Et quod sub eisdem speciebus vere et realiter exhibentur et distribuuntur illis, qui sacramentum accipiunt, sive bonis sive malis.

According to Hardwick this Article agrees verbatim with the statement adopted in Germany during the Conferences of 1535.

In the Augsburg series Art. X. *De Cœna Domini* is, De Cœna Domini docent, quod corpus et sanguis Christi vere assint et distribuantur vescentibus in Cœna Domini: et improbant secus docentes.

In another edition,

De Cœna Domini docent, quod cum pane et vino exhibeantur corpus et sanguis Christi vescentibus in Cœna Domini.

In the Article *De Missa,* we have the following statement:

Institutio sacramenti pugnat cum illo abusu. Nihil enim de oblatione pro peccatis vivorum et mortuorum præcipitur: sed præcipitur ut sumantur corpus et sanguis Domini, et ut id fiat ad recordationem beneficii Christi. Recordatio autem significat non aliquam tantum historiæ representationem, velut in spectaculo, sicut somniant illi qui defendunt meritum ex opere operato, sed significat fide recordari promissionem et beneficium, consolari conscientiam et gratias agere pro tanto beneficio. Principalis enim causa institutionis est, ut fides ibi excitetur et exerceatur cum hoc pignus gratiæ accipimus. Præterea institutio ordinat ut fiat communicatio.

Art. XIX. of the Wirtemburg Articles, *De Eucharistia,* states: De substantia Eucharistiæ sentimus et docemus, quod verum corpus Christi et verus sanguis ejus in Eucharistia distribuatur, et refutamus eos qui dicunt panem et vinum Eucharistiæ esse tantum absentis corporis et sanguinis Christi signa. After asserting God's power to transubstantiate it adds—cum de pane dicitur, Hoc est corpus meum, non necessse est ut substantia panis mutetur in substantiam

mutuæ benevolentiæ Christianorum inter sese, verum potius est sacramentum nostræ per mortem Christi redemptionis. Atque adeo rite, digne et cum fide sumentibus, panis, quem frangimus, est communicatio corporis Christi: similiter poculum benedictionis est communicatio sanguinis Christi. Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur, sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur et manducatur in cœna tantum cœlesti et spirituali ratione. Medium autem quo Corpus Christi accipitur et manducatur in cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur nec adorabatur.

Art. XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are the partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

This Article is not found in the Latin edition of 1562, and is wanting in all the printed copies until 1571, though it appears in the Parker MS. See Hardwick's *Hist. of Articles*, p. 139.

Art. XXX. *Of both kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Art. XXIX. *De Utraque Specie.*

Calix Domini Laicis non est denegandus: utraque enim pars dominici sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

corporis Christi: sed ad veritatem sacramenti sufficit quod corpus Christi vere sit cum pane præsens, atque adeo necessitas ipsa veritatis sacramenti exigere videtur, ut cum vera præsentia corporis Christi verus panis maneat. Unde et Paulus et veteres Ecclesiastici scriptores panem Eucharistiæ, etiam post consecrationem, panem vocant.

In sumenda Eucharistia exigitur Fides. Alius error est quod una pars Eucharistiæ soleat in singularem cultum Dei circumgestari et reponi.

In the Augsburg Confession, Art. XXII. ii. *De Utraque Specie*, we have:

Datur laicis utraque pars Sacramenti in cœna Domini, quia sacramentum institutum est non solum pro parte Ecclesiæ, scilicet pro Presbyteris, sed etiam pro reliqua Ecclesia, et populus utitur Sacramento sicut Christus instituit. Et quidem Christus inquit Matt. 26, Bibite ex hoc omnes, ubi manifeste ait de poculo ut omnes bibant.

In the Wirtemburg Confession, Art. XIX. *De Eucharistia*, we have:

Etsi non negamus quin totus Christus tam pane quam vino Eucharistiæ dispensetur, tamen docemus usum utriusque partis debere Ecclesiæ universum esse. Manifestum enim est quod Christus ipse, nihil periculis quæ postea humana superstitione excogitata sunt aut aliis commentis deterritus, tradiderit Ecclesiæ utramque partem utendam. Manifestum etiam est quod vetus Ecclesia usa sit utraque parte multis annis. Et testantur aliquot scriptores perspicue eos, qui solum panem accipiunt, non accipere plenum sacramentum sacramentaliter, sic enim loquuntur, et divisionem unius ejusdemque mysterii sine grandi sacrilegio fieri non posse.

Articles.

Art. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ, for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Art. XXX. *De unica Christi oblatione in cruce perfecta.*

Oblatio Christi semel facta, perfecta est redemptio, propitiatio et satisfactio pro omnibus peccatis totius mundi tam originalibus quam actualibus. Neque præter illam unicam est ulla alia pro peccatis expiatio. Unde missarum sacrificia, quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ aut culpæ pro vivis et defunctis, blasphema figmenta sunt et perniciosæ imposturæ.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXI. *De Conjugio Sacerdotum.*

Episcopis, Presbyteris, et Diaconis, nullo mandato divino præceptum est, ut aut cælibatum voveant aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

In the Articles of 1552 the second of these clauses did not appear.

In the early ages of the Church marriage was unquestionably permitted to

Illustrations.

In the Augsburg Confession, Art. XXII. i. *De Missa*, we find:

Passio Christi fuit oblatio et satisfactio non solum pro culpa originis, sed etiam pro omnibus reliquis peccatis, ut ad Hebræos scriptum est; Sanctificati sumus per oblationem Jesu Christi semel. Item una oblatione consummavit in perpetuum eos qui sanctificantur. Denique bona pars Epistolæ ad Hebræos consumitur in hac sententia confirmanda, quod solum Christi sacrificium meruerit aliis remissionem peccatorum seu reconciliationem. Inquit, Ideo quotannis repetita esse Levitica sacrificia quia non aboleverint peccata. Sed Christi sacrificio semel satisfactum esse pro omnibus peccatis. Hic honos sacrificii Christi non debet transferri in opus Sacerdotis. Diserte enim dicit una oblatione sanctos consummatos esse. Ad hæc impium est fiduciam, quæ niti debet ipsa Pontificis Christi oblatione et intercessione, transferre in opus sacerdotis.

In the Wirtemburg Confession, Art. XIX. *De Eucharistia et De Missa*, we have:

Alius error est quod Eucharistia sit tale sacrificium, quod debeat jugiter in Ecclesia ad expianda peccata vivorum et mortuorum et pro impetrandis aliis beneficiis tam corporalibus quam spiritualibus offerri. Hic error manifeste pugnat cum Evangelio Christi, quod testificatur Christum, una oblatione semel tantum facta, consummasse in sempiternum sanctificatos. Et quia Christus passione ac morte sua impetravit nobis remissionem peccatorum, quæ et nobis per evangelium in novo Testamento adnunciatur, idcirco non licet amplius pro peccato sacrificare. .... Christi oblatione, quæ semel tantum in cruce in expiationem peccatorum nostrorum facta est.

The Augsburg Confession is very diffuse on the *Marriage of Priests*, Art. XXII. v. In it we find, Hæc nova lex, quæ nunc defenditur ab adversariis, quæ et prohibet sacerdotibus conjugia, et contracta distrahit, pugnat cum jure naturali divino, cum Evangelio, cum veterum synodorum constitutionibus, cum exemplis veteris Ecclesiæ.

In arguing against the cruelty and impolicy of the compulsory celibacy of Priests, the Confession foregoes its ordinary gravity. It entreats the Emperor's protection thus, Rogat igitur Ecclesia, ut memineris tibi pios sacerdotes tanquam alumnos tuendos esse. Tuum munus est innocentiæ præsidio esse, depellere injurias, præcipue ab imbecillibus qui se tueri non possunt ipsi, a piis mulieribus, a pueritia, ab orphanis. In his etiam Sacerdotum conjuges et liberos, qui vere sunt orphani, tibi commissos divinitus existimes.

all ranks in the ministry. An attempt to compel celibacy at the Council of Nice was with one voice rejected. The tendency however towards clerical celibacy grew. The decretal of Siricius absolutely enjoins it, A.D. 385. From this period there was a continual struggle in the Western Church to render celibacy compulsory on the clergy. Hildebrand was most zealous in this cause, and at a council in Rome, 1074, the marriage of priests was condemned as concubinage. In England a synod under Lanfranc, 1076, forbade canons to have wives and candidates for the priesthood to marry. Under Anselm, 1102, priests, deacons, and subdeacons, were required to be unmarried; this decree was confirmed, 1108.

In the East, the Council of Trullo, 692, laid down the rule that bishops must observe celibacy, but that priests and deacons might live with their wives married before ordination. This rule still prevails in the Greek Church. The celibacy of Bishops is declared to be expedient for the good of the Church and therefore enforced; but it is not maintained to be a Scriptural command.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen, and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Art. XXXII. *Excommunicati vitandi sunt.*

Qui per publicam Ecclesiæ denuntiationem rite ab unitate ecclesiæ præcisus est et excommunicatus, is ab universa fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio judicis competentis, habendus est tanquam Ethnicus et Publicanus.

Art. XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly

The Wirtemburg Confession is much calmer in its tone than the Augsburg. In Art. XXII. *De Conjugio*, we find, Præterea non dubitamus quin, qui sunt veræ honestatis amantes, sentiant conjugium non tantum laicis, ut vocant, verum etiam ministris Ecclesiæ liberum esse.

Et Paulus probat conjugium in Episcopo et affirmat prohibitionem conjugii esse spiritum erroris et doctrinam dæmoniorum.

Cum igitur manifestum sit verbum Dei de honestate conjugii, manifesta sint exempla apostolorum et Episcoporum, recentis Ecclesiæ manifesta sit imbecillitas, humanæ naturæ manifesta sint pericula cælibatus, manifesta sint offendicula quæ præbent impuri sacerdotes, omnino futurum speramus ut hi, qui ad gubernacula ecclesiæ sedent, non pergant hanc de conjugio sacerdotum constitutionem severiter tueri et propugnare, sed clementer interpretari.

In Art. XXVII. *De Votis Monasticis*, we read, Nam manifestum est quod cælibatus non sit verbo Dei præceptus, manifestum etiam est quod, etsi cælibum status sit in publicis periculis tranquillior, et ad peragenda publica ministeria Ecclesiæ his, qui non uruntur, aptior et accommodatior, tamen non est sentiendum quod hoc genus vitæ per se sit coram tribunali Dei excellentius et sanctius quam conjugium.

The Augsburg Confession in the Art. on *Ecclesiastical Power*, XXII. vii. thus argues:

Cum igitur de jurisdictione Episcoporum quæritur, discerni debet imperium ab Ecclesiastica jurisdictione. Porro secundum Evangelium seu, ut loquuntur, de jure divino, nulla jurisdictio competet Episcopis, ut Episcopis, hoc est, his quibus est commissum ministerium verbi et sacramentorum, nisi remittere peccata. Item cognoscere doctrinam et doctrinam ab Evangelio dissentientem rejicere, et impios, quorum nota est impietas, excludere a communione Ecclesiæ sine vi humana sed verbo. Hi necessario et de jure divino debent Ecclesiæ præstare obedientiam juxta illud, 'Qui vos audit me audit.'

Art. IX. of the X. Articles of 1536, Of Rites and Ceremonies, mentions the use of certain customary vestments, sprinkling of holy water, giving of holy bread, bearing of candles at Candlemas, giving of ashes on Ash-Wednesday, bearing of palms on Palm-Sunday, creeping to the cross and kissing it on Good-Friday, erecting the sepulchre afterwards, hallowing the font, exorcisms and benedictions, as laudable customs

break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Art. XXXIII. *Traditiones Ecclesiasticæ.*

Traditiones atque cæremonias easdem non omnino necessarium est esse ubique aut prorsus consimiles. Nam et variæ semper fuerunt et mutari possunt pro regionum, temporum et morum diversitate, modo nihil contra verbum Dei instituatur.

Traditiones et cæremonias ecclesiasticas, quæ cum verbo Dei non pugnant, et sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens et data opera publice violaverit, is, ut qui peccat in publicum ordinem ecclesiæ, quique lædit autoritatem magistratus et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Quælibet ecclesia particularis sive nationalis autoritatem habet instituendi mutandi aut abrogandi cæremonias aut ritus Ecclesiasticos, humana tantum autoritate institutos, modo omnia ad ædificationem fiant.

Art. XXXV. *Of the Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore

worthy of continuance, but not as having power to remit sin.

Art. XI. of Cranmer's XIII. Articles, *De Ritibus Ecclesiasticis*, has:

Ritus, ceremoniæ et ordinationes ecclesiasticæ, humanitus institutæ, quæcunque prosunt ad eruditionem, disciplinam, tranquillitatem, bonum ordinem aut decorum, in Ecclesia servandæ sunt et amplectendæ, ut stata festa, jejunia, preces, et his similia.

Christian liberty is to be allowed in the observance of these rites which are not to be put on a level with the Christian graces enjoined in Scripture.

The Article concludes, Postremo ritus, ceremoniæ sive traditiones, de quibus antea diximus, non solum propter causas prædictas verum etiam propter præceptum Dei, qui jubet nos potestatibus obedire, servandæ sunt.

In Art. XV. of the Augsburg Confession, *De Ritibus Ecclesiasticis*, we have:

De ritibus ecclesiasticis, qui sunt humana autoritate instituti, docent, ritus illos servandos esse, qui sine peccato servari possunt et ad tranquillitatem et bonum ordinem in Ecclesia conducunt; ut certæ feriæ, certæ cautiones piæ et alii similes ritus.

Sed de hoc genere docent non esse onerandas conscientias superstitiosis opinionibus, hoc est, non est sentiendum ordinationes illas esse justitiam coram Deo aut mereri remissionem peccatorum, aut cultus necessarios esse ad justitiam Evangelii. Sed sentiendum est quod sint res adiaphoræ quæ extra casum scandali omitti possint. Sed illi peccant qui cum scandalo eas violant, ut qui suarum Ecclesiarum tranquillitatem temere perturbant.

In the Wirtemburg Confession, Art. XXXVI. *De Cæremoniis Ecclesiasticis*, we have:

Fatemur et hoc, quod Episcopis liceat cum ecclesiæ suæ consensu ordinationes dierum festorum et lectionum seu concionum, ad ædificationem et eruditionem veræ fidei in Christum, instituere. Sed non licet obtrudere ecclesiæ ritus veteris legis pro sacro divino quo Deus singulariter per se colatur.

A little further in the same article we have, Multo minus licet instituere cæremonias aut sacra quorum meritis expientur peccata et accipiatur regnum cælorum.

Of the Homilies Dr Corrie thus writes in the Preface to his Edition of them: "It appears that so early as the year 1540 Postilles or Homilies upon the Epistles and Gospels with certain 'Sermons drawen forth by dyverse lerned men for the instruction of all good Christian persons and in especiall of Prestes and

we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

Art. XXXIII. In fine. In 1562 the division of the Articles at the paragraph beginning, Tomus secundus, was omitted. XXXIV began with the Catalogue.

Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam et his temporibus necessariam, non minus quam prior Tomus Homiliarum quæ editæ sunt tempore Edwardi Sexti. Itaque eas in ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicaverimus.

Catalogus Homiliarum.

De recto ecclesiæ usu.
Adversus Idololatriæ pericula.
De reparandis ac purgandis ecclesiis.
De bonis operibus.
De jejunio.
In gulæ atque ebrietatis vitia.
In nimis sumptuosos vestium apparatus.
De oratione sive precatione.
De loco et tempore orationi destinatis.
De publicis precibus ac Sacramentis, idiomate vulgari omnibusque noto habendis.
De sacrosancta verbi divini autoritate.
De eleemosina.
De Christi nativitate.
De dominica passione.
De resurrectione Domini.
De digna corporis et sanguinis dominici in cœna Domini participatione.

Curates,' were printed by royal allowance; and that in the year 1542 the Convocation had decided on putting forth a Book of Homilies to 'stay such errors as were then by ignorant preachers sparkled among the people.' But it was not until the year 1547, that the object contemplated by Convocation was carried into effect. The chief mover in that business was Archbishop Cranmer, who besides giving his own time and labour to the work, took great pains to secure the co-operation of his brother prelates."

The prelates commonly named as having given assistance are Ridley and Latimer. A second edition of this First Book of Homilies was published in 1560. The Homilies in it are 12 in number.

1. A fruitful Exhortation to the Reading of Holy Scripture.
2. Of the Misery of all Mankind.
3. Of the Salvation of all Mankind.
4. Of the true and lively Faith.
5. Of Good Works.
6. Of Christian Love and Charity.
7. Against Swearing and Perjury.
8. Of Declining from God.
9. An Exhortation against the Fear of Death.
10. An Exhortation to Obedience.
11. Against Whoredom and Adultery.
12. Against Strife and Contention.

Concerning the authorship of the Homilies Dr Corrie writes, "As regards those contained in the First Book, it is now generally agreed that the Homilies 'Of the Salvation of Mankind,' 'A short declaration of the true lively and Christian Faith' and 'Of Good Works annexed unto Faith,' were composed by Cranmer himself; and probably also the 'Exhortation to the reading and knowledge of the Holy Scripture.' The 'Sermon of the Misery of all Mankind' is found almost verbally with the same title among the Homilies put forth by Bishop Bonner in Queen Mary's reign, and is subscribed with the well known name of J. Harpsfield, Archdeacon of London. The 'Sermon of Christian Love and Charity,' is, with the exception of a few prefatory lines and verbal variations, identical with Bonner's Homily, entitled 'How dangerous a thing to break off charity is;' and which bears the initials of Bonner himself. The 'Sermon against Whoredom and Uncleanness' is found with few variations in the works of Thomas Becon, and was written by him. The similarity of idea in many places, together with the almost verbal identity of expression and of patristic quotations that are found to subsist between the Homily 'Against Swearing and Perjury,' and the 'Invective against Swearing,' written and published by Becon in 1543, leave scarcely

De donis Spiritus Sancti.

De diebus, qui vulgo Rogationum dicti sunt, concio.

De matrimonii statu.

De otio seu socordia.

De pœnitentia.

Art. XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Art. XXXV. *De Episcoporum et Ministrorum Consecratione.*

Libellus de Consecratione Archiepiscoporum et Episcoporum et de Ordinatione Presbyterorum et Diaconorum, editus nuper temporibus Edwardi sexti et autoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem continet, et nihil habet quod ex se sit aut superstitiosum aut impium.

Itaque quicunque juxta ritus illius libri consecrati aut ordinati sunt ab anno secundo prædicti Regis Edwardi usque ad hoc tempus, aut in posterum juxta

any reasonable doubt that the Homily in question was also written by him. Moreover a comparison of certain portions of Bishop Pilkington's 'Exposition upon the Prophet Haggai,' with the 'Homilies against Gluttony and Drunkenness,' and 'Against Excess of Apparel' will scarcely fail to satisfy us that the authorship of those Homilies must be assigned to that Prelate. And though the materials for comparison in the work above mentioned may not be altogether sufficiently copious to satisfy us that the Homily 'Of the Right use of the Church,' and that 'For Repairing and Comely Adorning of Churches' were composed by Bishop Pilkington, yet it is conceived that there is enough on which to found a reasonable presumption that such was the fact. The Homilies for Good Friday and Easter Day are the same respectively with 'The Exhortation upon the Passion of Christ,' and 'The Sermon of the Resurrection,' contained in the Postils above mentioned, that were completed by Taverner and printed in 1540.

The second Book of Homilies was printed in 1562, and circulated in 1563. Bp. Jewel is said to have been mainly concerned in its composition, but the authorship of the several Homilies has not in any case been established.

In 1549 an Act of Parliament was passed to appoint six prelates and six other learned men, who should devise a form of making and consecrating archbishops, bishops, priests, deacons, and other ministers. The Ordinal drawn up by these divines was in use until 1552, and six bishops were consecrated by it.

In 1552 the Ordinal as well as the Service Book was revised.

In Queen Mary's reign it was suppressed, the orders conferred according to it were not declared invalid, but those who had been so ordained were to be reconciled.

In the reign of Elizabeth, the Reformed Ordinal was restored. Parker and other Bishops were consecrated according to its forms. The present Article was substituted in 1562 for one of a more general character in reference to the whole Prayer Book. The Ordinal was enforced by Act of Parliament in 1566.

eosdem ritus consecrabuntur aut ordinabuntur rite, ordine atque legitime statuimus esse et fore consecratos et ordinatos.

In 1552 the title of this Article was *De libro Precationum et Cæremoniarum Ecclesiæ Anglicanæ*. The commendation was general, and did not state particularly the lawfulness of the Anglican Ordinations.

Art. XXXVII. *Of the Civil Magistrates.*

The Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

Art. XXXVI. *De civilibus Magistratibus.*

Regia Majestas in hoc Angliæ Regno ac cæteris ejus Dominiis jure summam habet potestatem, ad quam omnium statuum hujus regni, sive illi ecclesiastici sunt, sive non, in omnibus causis suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta nec esse debet. Cum regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi: non damus regibus nostris aut verbi Dei aut sacramentorum administrationem, quod etiam injunctiones ab Elizabetha regina nostra nuper editæ apertissime testantur; sed eam tantum prærogativam, quam in sacris Scripturis a Deo ipso omnibus piis Principibus videmus semper fuisse attributam, hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi ecclesiastici

Art. XII. of Cranmer's XIII. Articles, *De Rebus Civilibus*, descants upon the duty of civil rulers to promote the welfare of their subjects in temporal and also in spiritual matters. It is the duty of subjects to obey rulers, except the commands of these are sinful. Warfare in their service is lawful. Oaths are also lawful.

After quoting Augustine the article makes the following statement: Proinde principum ac gubernatorum potestas et officium est, non solum pro sua et reipublicæ incolumitate ac salute justa bella suscipere, probos amplecti et fovere, in improbos animadvertere, pauperes tueri, afflictos et vim passos eripere, arcere injurias et, ut ordo et concordia inter subditos conservetur atque quod suum est cuique tribuatur, curare; verum etiam prospicere, et (si causa ita postulaverit) etiam compellere ut universi, tam sacerdotes quam reliqua multitudo, officiis suis rite et diligenter fungantur, omnem denique operam suam adhibere ut boni ad bene agendum invitentur et improbi a malefaciendo cohibeantur.

The Augsburg Confession, Art. XVI. *De Rebus Civilibus* has,

De Rebus Civilibus docent, quod legitimæ ordinationes civiles sint bona opera et ordinationes, sicut Paulus testatur. Quæ sunt potestates, a Deo ordinatæ sunt. Docent igitur quod Christianis liceat magistratus gerere, exercere judicia, judicare res ex imperatoriis et aliis præsentibus legibus, supplicia jure constituere, jure bellare, militare, leges contrahere, tenere proprium, jusjurandum postulantibus magistratibus dare, contrahere legitima conjugia, artes probatas legibus exercere.

Itaque Christiani necessario debent obedire præsentibus magistratibus ac legibus, nisi cum jubent peccare.

In Art. XXII. vii. *De Ecclesiastica potestate*, Episcopal power is defined to be spiritual; the attempt, regna mundi transferre et imperatoribus adimere imperium, censured. The Pope is not mentioned by name.

In the Wirtemburg Confession, Art. XXXII. *De Summo Pontifice*, we have:

Ad ministros ecclesiæ non pertinet ex vocatione Christi aliud ministerium quam quod supra de remittendis et retinendis peccatis commemoravimus et quo apostoli

sunt, sive civiles, in officio contineant et contumaces ac delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges civiles possunt Christianos propter capitalia et gravia crimina morte punire.

Christianis licet et ex mandato magistratus arma portare et justa bella administrare.

The explanation of the term chief government was added in 1562.

A clause of 1552 enjoining obedience to the civil magistrate for conscience' sake was omitted in 1562.

Art. XXXVIII. *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXVII. *Christianorum bona non sunt communia.*

Facultates et bona Christianorum non sunt communia quoad jus et possessionem, ut quidam anabaptistæ falso jactant. Debet tamen quisque de his quæ possidet pro facultatum ratione pauperibus eleemosynas benigne distribuere.

Art. XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

Art. XXXVIII. *Licet Christianis jurare.*

Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo et apostolo ejus Jacobo Christianis hominibus interdictum esse fatemur : ita Christianam religionem minime prohibere censemus quin, jubente magistratu in causa fidei et charitatis, jurare liceat, modo id fiat juxta prophetæ doctrinam in justitia in judicio et veritate.

ipsi functi sunt. Quod si præter hoc ministerium aliquid amplius Romano pontifici tribuitur, hoc aut conceditur ei humanis ordinationibus, aut confictum est a monachis et adulatoribus contra verbi Dei autoritatem.

In Art. XII. of Cranmer's XIII. Articles we have :

Licet insuper Christianis universis ut singuli quique, pro suo gradu ac conditione, juxta divinas ac principum leges et honestas singularum regionum consuetudines, talia munia atque officia obeant et exerceant, quibus mortalis hæc vita vel indiget vel ornatur vel conservatur. Nempe ut victum quærant ex honestis artibus, negotientur, faciant contractus, possideant proprium, res suas jure postulent, militent, copulentur legitimo matrimonio, præstent jusjurandum et hujusmodi.

The Augsburg Art. XVI. *De Rebus Civilibus* quoted in illustration of the preceding Article XXXVII. adds, Damnant Anabaptistas qui interdicunt hæc civilia officia Christianis. Damnant et illos qui Evangelicam perfectionem collocarunt in desertione civilium officiorum.

In the Wirtemburg Confession, Art. XVIII. *De Eleemosyna* we read,

Eleemosynam diligenter commendamus et hortamur Ecclesiam, ut proximum quisque suum quoquo officio potest ac charitatem suam testificetur.

For parallels to this article see the two preceding articles.

Articles.

In 1552 the following four Articles were also subscribed.

XXXIX. *The Resurrection of the Dead is not yet brought to pass.*

The Resurrection of the dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is raised from the death of sin, but it is to be looked for at the last day: for then (as Scripture doth most manifestly testify) to all that be dead their own bodies, flesh, and bone shall be restored, that the whole man may (according to his works) have other reward, or punishment, as he hath lived virtuously, or wickedly.

XL. *The souls of them that depart this life do neither die with the bodies, nor sleep idly.*

They which say, that the souls of such as depart hence do sleep, being without

Illustrations.

all sense, feeling, or perceiving, until the day of judgement, or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief declared to us in holy Scripture.

XLI. *Heretics called Millenarii.*

They that go about to renew the fable of heretics called Millenarii be repugnant to Holy Scripture, and cast themselves headlong into a Jewish dotage.

XLII. *All men shall not be saved at the length.*

They also are worthy of condemnation, who endeavour at this time to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by God's justice.

The Ratification of 1562.

Hos Articulos fidei Christianæ, continentes in uniuersum nouem decim paginas in autographo, quod asseruatur apud Reuerendissimum in Christo patrem, Dominum Matthæum Cantuariensem Archiepiscopum, totius Angliæ Primatem & Metropolitanum, Archiepiscopi & Episcopi utriusque Prouinciæ regni Angliæ, in sacra prouinciali Synodo legitime congregati, unanimi assensu recipiunt & profitentur, & ut ueros atque Orthodoxos, manuum suarum subscriptionibus approbant, uicesimo nono die mensis Ianuarij: Anno Domini secundum computationem ecclesiæ Anglicanæ, millesimo quingentesimo sexagesimo secundo: uniuersusque Clerus Inferioris domus, eosdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reuerendissimum, quinto die Februarij, Anno prædicto.

Quibus omnibus articulis, Serenesima princeps Elizabeth, dei gratia Angliæ, Franciæ & Hiberniæ Regina, fidei Defensor, &c. per seipsam diligenter, prius lectis & examinatis, Regium suum assensum præbuit.

The Ratification of 1571.

This Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the ascent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD 1571.

This Table of Kindred and Affinity forms no part of the Prayer-Book, though it is often appended to it. It was first put forth by Archbp. Parker in 1563. The 99th Canon of the year 1603 is,

"No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish."

Before the year 1533 marriage in this country was governed by the Canon Law administered in the Ecclesiastical Courts.

In 1533, however, an Act was passed (25 Hen. VIII. c. 22) regulating the succession to the Crown in which the following clause was inserted.

3. "And furthermore since many inconveniences have fallen, as well within this realm as in others, by reason of marrying within the degrees of marriage prohibited by God's laws, that is to say, the son to marry the mother or the step-mother, the brother the sister, the father his son's daughter, or his daughter's daughter, or the son to marry the daughter of his father procreate and born by his step-mother, or the son to marry his aunt, being his father's or mother's sister, or to marry his uncle's wife, or the father to marry his son's wife, or the brother to marry his brother's wife, or any man to marry his wife's daughter, or his wife's son's daughter, or his wife's daughter's daughter, or his wife's sister;..."

4. The Statute then proceeded to prohibit such marriages in future and directed that persons who had contracted any such marriages should be separated by the Ecclesiastical Courts, "and by none other power or authority." The effect of this statute, therefore, was that such marriages were for all civil purposes valid until dissolved by the Ecclesiastical Courts, which courts could exercise jurisdiction in the lifetime only of both the parties. These marriages were, in consequence, called *voidable* marriages. In 1835 an Act was passed (5 and 6 Will. IV. c. 54) enacting "that all marriages which shall have been celebrated before the passing of this Act, between persons being within the prohibited degrees of affinity, shall not hereafter be annulled for that cause by any sentence of the Ecclesiastical Courts, unless pronounced in a suit which shall be depending at the time of the passing of this Act, provided that nothing hereinbefore enacted shall affect marriages between persons being within the prohibited degrees of consanguinity. And," continues the Act, "be it further enacted, that all marriages which shall hereafter be celebrated between persons within the prohibited degrees of consanguinity or affinity shall be absolutely null and void to all intents and purposes whatsoever."

The Court of Queen's Bench has decided that the "degrees" intended in the Act were those mentioned in the Table opposite. It has also been ruled by the Law Courts that marriages within these degrees between British subjects in Foreign Parts are *ipso facto* null and void, though sanctioned by the law of the country in which the marriage has been celebrated.

The following arrangement of the Table, for the case of a man, may shew its principle more clearly, and aid the reader's memory.

A man may not marry his

Grandmother,	Grandfather's wife,	Wife's Grandmother,
Aunt,	Uncle's wife,	Wife's Aunt,
Mother,	Father's wife,	Wife's Mother,
Sister,	Brother's wife,	Wife's Sister,
Daughter,	Son's wife,	Wife's Daughter,
Niece,	Nephew's wife,	Wife's Niece,
Granddaughter,	Grandson's wife,	Wife's Granddaughter.

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

1 GRANDMOTHER,
2 Grandfather's Wife,
3 Wife's Grandmother.

4 Father's Sister,
5 Mother's Sister,
6 Father's Brother's Wife.

7 Mother's Brother's Wife,
8 Wife's Father's Sister.
9 Wife's Mother's Sister.

10 Mother,
11 Step-Mother,
12 Wife's Mother.

13 Daughter,
14 Wife's Daughter,
15 Son's Wife.

16 Sister,
17 Wife's Sister,
18 Brother's Wife.

19 Son's Daughter,
20 Daughter's Daughter,
21 Son's Son's Wife.

22 Daughter's Son's Wife,
23 Wife's Son's Daughter,
24 Wife's Daughter's Daughter.

25 Brother's Daughter,
26 Sister's Daughter,
27 Brother's Son's Wife.

28 Sister's Son's Wife,
29 Wife's Brother's Daughter,
30 Wife's Sister's Daughter.

A Woman may not marry with her

1 GRANDFATHER,
2 Grandmother's Husband,
3 Husband's Grandfather.

4 Father's Brother,
5 Mother's Brother,
6 Father's Sister's Husband.

7 Mother's Sister's Husband,
8 Husband's Father's Brother,
9 Husband's Mother's Brother.

10 Father,
11 Step-Father,
12 Husband's Father.

13 Son,
14 Husband's Son,
15 Daughter's Husband.

16 Brother,
17 Husband's Brother,
18 Sister's Husband.

19 Son's Son,
20 Daughter's Son,
21 Son's Daughter's Husband.

22 Daughter's Daughter's Husband,
23 Husband's Son's Son,
24 Husband's Daughter's Son.

25 Brother's Son,
26 Sister's Son,
27 Brother's Daughter's Husband.

28 Sister's Daughter's Husband,
29 Husband's Brother's Son,
30 Husband's Sister's Son.

ACCOUNT OF THE USE OF THE PSALMS IN THE JEWISH RITUALS, CONTINUED FROM p. 261.

III.

Psalms used in the ritual of the (Non-Sephardic and Non-Ashkenazic) Jews of Italy (מנהג ק"ק איטליאני or מנהג קהל קדוש רומא or finally הלועזים).

Daily.

Morning. On leaving the house for the Synagogue Ps. cxxi. is recited; within sight thereof Ps. lv. 15 (latter portion), and on entering into it Ps. v. 8, &c. On putting on the prayer-cloak Ps. xxxvi. 8—11 is recited. After the portion from the Talmud and the succeeding prayers Pss. xv., xxiii., and the "72" Psalm-verses (in each of which the name of "the Eternal" occurs). (These are according to the 'order' of R. Menahem 'Azaryah of Fano; but there is also an older 'order' extant, of a similar nature, by R. Mosheh b. Nachman. See מחזור כפי מנהג ק"ק רומא, Bologna, 1540.) After the recitation of the (lesser) שמע (Deut. vi. 4) Ps. xxix. is recited; after the prayer רבון כל העולמים, Ps. xvi. 7—11, followed by Psalm-verses lxix. 14 and v. 8, is recited.

Prior to the הודו comes Ps. xciii. for week-days. The אשרי which precedes Ps. cxlv. is in its turn preceded by Ps. cxix. 1, which also commences אשרי and is succeeded by cxv. 18. The Halleluyahs are here as in all Rituals. The Ps. for the "Tehinnah," on Sunday, Tuesday, Wednesday, and Friday is here as in the Sephardic ritual Ps. xxv., which is succeeded on Monday by Ps. cxxx., whilst it succeeds on Thursday the last-named Ps., which serves then as "Tehinnah." On these two days when the "Litany" is recited Ps. xx. comes after it.

The Pss. for the Afternoon and Evening Services are the same as in the Sephardic ritual.

Sabbath.

Morning; as in the two chief rituals except that before the "Great Hallel" here Ps. c. is inserted.

Afternoon; after the prayers, Pss. cxix.—cxxxiv., cx., xciii., cxliv., lxvii.

After the Evening prayers, Ps. xci. preceded by the last two verses of xc., the ויתן לך being succeeded by Ps. cxxi., sundry Psalm-verses, and Ps. cxlv.

Semi-festival and festival Days.

New Moon. Morning. In addition to that portion of the הלל המצרי used by all rituals, here, after the "Scroll" has been taken out, Ps. viii. is recited. Should a New Moon fall on a Sabbath Ps. cxiv. comes after Ps. xcii.

Hanukkah has Ps. xxx. and Purim Ps. vii.

The Higher Festivals have the following Pss.: Passover, 1st day, Ps. cv.; 2nd day, Ps. cvi.; 7th day, Ps. xviii.; 8th day, Ps. cvii. Pentecost for both days, lxviii. New Year for both days, Ps. xlvii. The Day of Atonement, Ps. li. Tabernacles, Ps. lxxvi. (for the first days), whilst the 8th day of Solemn Assembly has Ps. xxix., and in some synagogues xii.

On various occasions.

Before meals Ps. xxiii. is recited, and after meals besides the Ps. of the day Ps. cxi. also. On going to sleep (whilst already in bed) Ps. xci. is used, preceded by the last two vv. of Ps. xc., and succeeded by Ps. cxxi.

IV

Psalms used in the ritual of the (Non-Sephardic and Non-Ashkenazic) Jews in Greece, a portion of Turkey, &c. (מנהג בני יון and also רומני).

Daily.

Morning. This ritual appoints no distinct "Tehinnah" Psalm, and after prayers only Ps. lxxxiii. is recited. Within the prayers it, of course, has all those Pss. which are common to all Jewish rituals. See I. and II. especially.

Afternoon. Before prayers the Pss. used are those of the Sephardim. Between the Afternoon and Evening prayers Pss. cxxi., cxxiii., cxxxiv. are used.

Sabbath.

Sabbath is introduced by the two well-known Pss. xcii. and xciii., v. 5 of lxviii. Ps. c., Ps. cvi. 44—48, and Ps. cl.

Sabbath Afternoon after prayers: Pss. cxi., cxii., cl.

On the Going out of the Sabbath: Pss. cxxxviii., cxxxix., cxli., clxii., cxliii., cxliv., cxl., viii., xxiv., lxxxv., cxxi., cxxiii., cxxxiv., and after the prayers, Pss. xc. 13—17, xci.; and then again, Ps. cxxi., lxvii. 2—8, xix. 8—15, and cl. are recited.

Semi-festivals, Fasts and Festivals.

New Moon: Pss. xciii., xcviii., cxxxvi., cl. Hanukkah; Ps. xxx. Purim, Ps. vii. The Tenth of Teveth and other fast-days are introduced by Ps. li.

Passover: former days, Ps. cv., and latter days, Ps. xviii. Pentecost: Ps. lxviii. New Year: Ps. xlvii. Day of Atonement: Ps. ciii., cxxx., xc. 1—16.

(From MS. Add. 542, in the Camb. Univ. Lib. The MS. is defective, for which reason we cannot give any information concerning Tabernacles, &c.)

V.

It will, perhaps, be of interest to give here the use of the Psalms according to the North-French ritual (for the last 500 years extinct); as from this ritual, no doubt, all four above-mentioned rituals have drawn, with certain modifications, their use of the Psalms, even as they drew other points therefrom. We give only the points of difference from these rituals, not mentioning such as are common to all Jewish prayer-books. In the investigation three valuable MSS. have been compared, Add. 561, early 14th century, Add. 667. 1, 13th century, and Add. 1490 of the middle of the 14th century. All three belong to the Cambridge University Library.

Daily.

Morning; Pss. iv. 2; v. 2—8; cxxxviii. 2; xcv. 6; cxxxii. 7; lxv. 2; lxxxvi. 9; xcix. 5, 9; xxii. 28, 30; xcvi. 8, 9; xcvii. 7. Towards the end of the הודו, between Ps. lxiv. and Ps. lxxxi. 11, the following vv. are inserted Ps. ciii. 17; cxlvii. 19; lxxxi. 9, 10. The אשרי is here tenfold, viz. Pss. cxix. 1, 2; lxxx. 5; cxii. 1; xciv. 12; xli. 2; cvi. 3; lxxxix. 16, and the usual two. The ברוך יי לעולם is introduced here by seven ברכ' as Pss. ciii. 20—22, 1, 2; cv. 1, 35. For the Tehinnah is left a choice between Pss. xxv., vi., li. 3—21, iii. 2—9.

Sabbath.

The service for the going out of the Sabbath concludes with Ps. cxxviii.

Festivals.

On New Year, Ps. xvii. is inserted between Ps. xxxiv. and Ps. xc.

On the Day of Atonement, Ps. xxxii. is inserted between the "Great Hallel" and Ps. xxxiii.

As among the Ashkenazim, so also the pious among the Sephardim love to recite every day a number of the Psalms, artificially divided, so as to recite the whole Psalter every week, only according to the following different division:

I	1—21	IV	59—72	VI	90—114
II	22—38	V	73—89	VII	115—150.
III	39—58				

This "division" is of the greater interest, as it is apparently not to be found in any printed book, nor even alluded to anywhere else but in a Bible the property of the University of Cambridge since 1869 (MS. Add. 465). The purpose of this division can even there only be guessed from the א ב ג ה ו placed at the end of Psalms 21, 38, 58, 89 and 114, the ד being probably omitted after 72 because that is the end of a book, and the ן after 150 because that is the end of the whole Psalter. It may also be of interest to the learned to know that this very valuable MS. contains on leaves 245a—245a the Christian Book- and Chapter-division of the Hebrew Bible, drawn up by R. Shelomoh Ibn Isma'el of the XIII—XIVth century. This is almost a hundred and fifty years before the date of R. Yitzchaq Nathan, whose Concordance, begun in 1437, is usually considered the first instance of the Jewish adoption of the Christian chapters for any purpose. The Introduction and Subscription show that it was here used for the purpose of ready reference in the continually recurring controversies with the Christians, as will be seen by the following.

INTRODUCTION:

אלו הן פרקי הגוים הנקראים קפיטולש של ארבע ועשרים ספרים ושמות כל ספר וספר בלשונם והעתקתים מהספר שלהם שיוכל אדם להשיב להם תשובה מהרה על שאלותם שהם שואלים לנו בכל יום על ענין אמונתנו ותורתנו הקדושה ומביאים ראיות מפסוקי התורה הן מנביאים או מספרים אהרים ואומרים לנו ראה וקרא בפסוק פלוני שהוא בספר פלוני בכך וכך קפיטולש מהספר ואין אנו יודעים מה הוא הקפיטולש ולהשיב להם מהרה תשובה לכן העתקתים פה....

SUBSCRIPTION:

נשלמו פרקי הגוים מכל כ"ד ספרים והעתיק אותם ר' שלמה בן איסמעאל מן הספרים שלהם כדי שיוכל אדם להשיב תשובה מהרה על כל שאלותם.

(See Catalogue of the Hebrew MSS. in the Library of the University of Cambridge, I. pp. 17—18.)

APPENDIX.

FIRST REPORT OF THE RITUAL COMMISSION.

"To the Queen's Most Excellent Majesty,—

"Your Majesty having been graciously pleased to issue a Commission reciting that 'differences of Practice have arisen from varying Interpretations put upon the Rubrics, Orders, and Directions for regulating the course and conduct of Public Worship, the Administration of the Sacraments, and the other Services contained in the Book of Common Prayer according to the use of the United Church of England and Ireland, and more especially with reference to the Ornaments used in the Churches and Chapels of the said United Church and the Vestments worn by the Ministers thereof at the time of their Ministration,'—and that 'it is expedient that a full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said Rubrics, Orders, and Directions, so as to secure general Uniformity of practice in such matters as may be deemed essential,'—and enjoining your Commissioners 'to make diligent inquiry into all and every the matters aforesaid, and to report thereupon from time to time as to' them, 'or any Ten or more of' them, 'may appear to be most expedient, having regard not only to the said Rubrics, Orders, and Directions contained in the said Book of Common Prayer, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters, or any of them, as' they, 'or any Ten or more of' them, 'may think fit to recommend,'

"We, Your Majesty's Commissioners, have, in accordance with the terms of Your Majesty's Commission, directed our first attention to the question of the Vestments worn by the Ministers of the said United Church at the time of their Ministration, and especially to those the use of which has been lately introduced into certain Churches.

"We find that while these Vestments are regarded by some witnesses as symbolical of Doctrine, and by others as a distinctive Vesture whereby they desire to do honour to the Holy Communion as the highest act of Christian Worship, they are by none regarded as essential, and they give grave offence to many.

"We are of opinion that it is expedient to restrain in the public services of the United Church of England and Ireland all variations in respect of Vesture from that which has long been the established usage of the said United Church, and we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress.

"We are not yet prepared to recommend to Your Majesty the best mode of giving effect to these conclusions, with a view at once to secure the objects proposed and to promote the peace of the Church; but we have thought it our duty in a matter to which great interest is attached not to delay the communication to Your Majesty of the results at which we have already arrived.

"We have placed in the Appendix the Evidence of the witnesses examined; the Documents referred to in the Evidence or produced before the Commissioners; the Cases which had been submitted to eminent Counsel on either side of the question, together with the Opinions thereupon; also the Report on the subject made by the Committee of the Lower House of the Convocation of the Province of Canterbury, and the Resolutions passed by the Upper as well as the Lower House of that Convocation; and the Resolution passed by the Convocation of the Province of York.

"All which we humbly beg leave to submit to Your Majesty.

C. T. Cantuar.	(L.S.)	*Robert J. Phillimore.	(L.S.)
M. G. Armagh.	(L.S.)	Travers Twiss.	(L.S.)
Stanhope.	(L.S.)	John Duke Coleridge.	(L.S.)
Harrowby.	(L.S.)	John Abel Smith.	(L.S.)
Beauchamp.	(L.S.)	*A. J. B. Beresford Hope.	(L.S.)
A. C. London.	(L.S.)	J. G. Hubbard.	(L.S.)
C. St. David's.	(L.S.)	Arthur Penrhyn Stanley.	(L.S.)
S. Oxon.	(L.S.)	H. Goodwin.	(L.S.)
C. J. Gloucester and Bristol.	(L.S.)	J. A. Jeremie.	(L.S.)
Portman.	(L.S.)	R. Payne Smith.	(L.S.)
Ebury.	(L.S.)	Henry Venn.	(L.S.)
Spencer H. Walpole.	(L.S.)	W. G. Humphry.	(L.S.)
Edward Cardwell.	(L.S.)	Robert Gregory.	(L.S.)
Joseph Napier.	(L.S.)	†Thomas Walter Perry.	(L.S.)
William Page Wood.	(L.S.)		

W. F. Kemp, *Secretary.*

19th August, 1867.

"* We agree to the main proposition contained in this Report, and have therefore signed it, upon the understanding that it does not exclude the consideration of cases, in which the authority of the Bishop and the rights of the Parishioners and Congregations are carefully guarded.

Robert J. Phillimore,
A. J. B. Beresford Hope.

"† In signing this Report, I think it right to express my conviction that any power to 'restrain' the 'variations in respect of Vesture,' to which the Report refers, ought to be limited to cases in which 'grave offence' is likely to be given by introducing such 'Vesture' into Churches against the mind of the people; and also to state that by 'aggrieved parishioners' I understand to be meant those who, being bonâ fide Members and Communicants of the Church of England, have a reasonable ground for 'complaint and redress.'

"Thomas W. Perry."

SECOND REPORT OF THE RITUAL COMMISSION.

"To the Queen's Most Excellent Majesty,—

"1. Since we made our First Report to Your Majesty in relation to the Vestments worn by the ministers of the United Church of England and Ireland at the time of their ministration, we have proceeded to consider the other part of the subject pointed out in Your Majesty's Commission as the most pressing.

"2. The use of Lighted Candles in celebrating the Holy Communion, when they are not needed for the purpose of giving light, and the use of Incense in the public Services of the Church, are the matters connected with this part of the subject to which our attention has been mainly directed.

"3. We have taken evidence and have availed ourselves of the information furnished by the arguments in the recent suits before the Court of Arches of *Martin v. Mackonochie* and *Flamank v. Simpson*, both in respect of Lights used at the celebration of the Holy Communion, and also in respect of the use of Incense as part of the public services of the Church.

"4. The use of Lighted Candles at the celebration of the Holy Communion has been introduced into certain Churches within a period of about the last twenty-five years. It is true that there have been Candlesticks with Candles on the Lord's Table during a long period in many Cathedral and Collegiate Churches and Chapels, and also in the Chapels of some Colleges, and of some Royal and Episcopal Residences, but the instances that have been adduced to prove that Candles have been lighted, as accessories to the Holy Communion, are few and much contested.

"5. With regard to Parish Churches, whatever evidence there may be as to Candlesticks with Candles being on the Lord's Table, no sufficient evidence has been adduced before us to prove that at any time during the last three centuries Lighted Candles have been used in any of these Churches as accessories to the celebration of the Holy Communion until within about the last twenty-five years.

"6. The use of Incense in the public services of the Church during the present century is very recent, and the instances of its introduction are very rare; and so far as we have any evidence before us, it is at variance with the Church's usage for 300 years.

"7. Under these circumstances, and in conformity with the principles which guided us in our First Report, we are of opinion that it is expedient to restrain in the public services of the Church all variations from established usage in respect of Lighted Candles and of Incense.

"8. With regard, then, to Lights and Incense, as well as Vestments, we think that a speedy and inexpensive remedy should be provided for parishioners aggrieved by their introduction; and the remedy which we recommend is the following:—*First*, that whensoever it shall be found necessary that order be taken concerning the same, the usage of the Church of England and Ireland as above stated to have prevailed for the last 300 years shall be deemed to be the rule of the Church, in respect of Vestments, Lights, and Incense; and, *secondly*, that parishioners may make formal application to the Bishop *in camerâ*, and the Bishop on such application shall be bound to enquire into the matter of the complaint, and if it shall thereby appear that there has been a variation from established usage, by the introduction of Vestments, Lights, or Incense in the public services of the Church, he shall take order forthwith for the discontinuance of such variation, and be enabled to enforce the same summarily. We also think that the determination of the Bishop on such application should be subject to appeal to the Archbishop of the Province *in camerâ*, whose decision thereon shall be final: Provided always, that if it should appear to either party that the decision of the Bishop or Archbishop is open to question on any legal ground, a case may be stated by the party dissatisfied, to be certified by the Bishop or Archbishop as correct, and then submitted by the said party for the decision of the Court of the Archbishop without pleading or evidence, with a right of appeal to Your Majesty in Council, and with power for the Court, if the statement of the case should appear to be in any way defective, to refer back such case to the Bishop or Archbishop for amendment.

"9. Precautions should be taken against frivolous applications being brought before the Bishop; and with this view, we further recommend that the application should be made either by one or more of the Church or Chapel Wardens, or by at least five resident parishioners, who shall be householders and declare themselves to be members of the United Church, in places where the population exceeds 1,000, and by at least three such persons where the population is less than that number.

"10. Our intention, in making this recommendation, is simply to provide, for parishioners aggrieved by the introduction of variations from established usage in respect of Vestments, Lights, and Incense, a special facility for restraining such variations, without interfering in other respects with the general law of the Church as to Ornaments, or the ordinary remedies now in force.

"11. In submitting these recommendations to Your Majesty, we desire to state that we are anxious in no degree to abridge or curtail any of the rightful liberties heretofore enjoyed by the Clergy and Laity of the United Church. The National Church may well include men of varying shades of opinion, so long as they can combine in a conscientious acceptance of her recognized formularies and appointed rites. But this large comprehension seems to us to render it most desirable that in the celebration of the Church's rites there shall be introduced no novel practices, which are welcome only to some, but are offensive to others. All members of the Church being expected to join devoutly in one common form and order of service are, as we conceive, entitled to expect that no unaccustomed form be used giving to the service a new tendency and significance by which the devotion of many is impeded.

"12. We have made some progress in the Revision of the Rubrics, Orders, and Directions contained in the Book of Common Prayer, and our recommendations on this subject will be presented to Your Majesty in our next Report. A Committee of the Commission has been for some time engaged in preparing materials for the Revision of the Lectionary.

"13. In the Appendix to this Report will be found the Evidence taken before us, and the Arguments of Counsel as well as the Judgment of the Official Principal of the Court of Arches in the cases of *Martin v. Mackonochie* and *Flamank v. Simpson.*"

C. T. Cantuar.	(L.S.)	Joseph Napier.	(L.S.)
Marcus G. Armagh.	(L.S.)	William Page Wood.	(L.S.)
Stanhope.	(L.S.)	Travers Twiss.	(L.S.)
Harrowby.	(L.S.)	*John Duke Coleridge.	(L.S.)
A. C. London.	(L.S.)	John Abel Smith.	(L.S.)
C. St. David's.	(L.S.)	*A. P. Stanley.	(L.S.)
†S. Oxon.	(L.S.)	†H. Goodwin.	(L.S.)
C. J. Gloucester and Bristol.	(L.S.)	J. A. Jeremie.	(L.S.)
Portman.	(L.S.)	R. Payne Smith.	(L.S.)
Ebury.	(L.S.)	Henry Venn.	(L.S.)
Spencer H. Walpole.	(L.S.)	W. G. Humphry.	(L.S.)
Edward Cardwell.	(L.S.)		

"† In appending our names to this Report, we the undersigned members of Your Majesty's Commission, are compelled to dissent from the recommendations contained in the paragraphs 8 and 9.

"We are of opinion that continued usage in ordinary circumstances ought in matters ceremonial to be so far the rule as to protect unwilling parishioners from arbitrary change, even though the change may seem to be within the letter of the law; but we cannot approve of any attempt to stereotype by legislation for perpetual observance any use not actually enjoined. Such legislation even thirty years ago would have prohibited much which is now generally adopted, and all but universally approved. We cannot advise the introduction of a new rule of Ornaments for the Established Church. We think such a rule unnecessary, and we believe that the attempt to introduce it would be dangerous. We deprecate particular enactments on these subjects; and we are of opinion that offence, whether caused by excess or defect in divine service, may be removed by strengthening the hands of the Bishop, with appeal to the Archbishop.

"We are convinced that the Ritual of the Church must be regulated by living authority, acting, as such authority always must act, under a strong sense of individual responsibility and under public observation, although the complete avoidance of offence must after all depend upon the prevalence of good sense and good feeling in each parish; even if all the greater circumstances of ceremonial could be distinctly fixed by law, there must still remain questions of gesture and posture which may involve much offence, but which no law can completely regulate."

S. Oxon.
H. Goodwin.

"We the undersigned members of Your Majesty's Commission, concurring in the Opinions above expressed, feel ourselves thereby precluded from appending our signatures to the Report."

Robert J. Phillimore.	J. G. Hubbard.
A. J. B. Beresford Hope.	R. Gregory.

"*We beg leave, in adding our names to the Report, to lay before Your Majesty the following considerations, which we think ought to be embodied in any recommendations on the subject to which the Report refers.

"The Church of England has always contained within it two parties, one caring much for outward observance and ceremonial, the other careless about or even hostile to them; and these two historical parties represent two classes of minds which always have and probably always will exist, and proclaim their existence, in a free country. If, therefore, the Church of England is to remain the National Establishment of a free country, room for both must be found in it, as far as is consistent with general uniformity 'in such Matters as may be deemed essential.' Within such limits a variety and elasticity of outward observance appears to us to

be desirable. We will not join in any recommendations which have for their single object the attainment in the services in the Church of a rigid uniformity in matters not essential.

"The present Report to Your Majesty is concerned only with two matters,—the use of Incense and of Lighted Candles. We venture to submit that we cannot consider either the retention or the suppression of these two articles amongst the matters to be deemed essential. They have in themselves, and in their origin, no doctrinal significance; and the interpretations put upon them, as well by those who adopt them as by those who object to them, are of the most uncertain and conflicting kinds. We therefore think that they should be restrained only when they give offence to the parishioners; and, so far as the recommendation proposed in the Report is intended to secure this object, we concur in it, and we believe the remedy suggested to be effectual and sufficient. Any further remarks on the mode of securing such other uniformity as may be deemed desirable appear to us best reserved for our next Report."

JOHN DUKE COLERIDGE.
ARTHUR P. STANLEY.

"Being unable to concur in the above Report, I beg leave humbly to lay before Your Majesty the reasons for my dissent therefrom.

"In the terms of Your Royal Commission, Your Majesty was graciously pleased to direct us to make full and impartial inquiry, so as to secure general uniformity of practice in such matters as may be deemed essential.

"These words appear to imply, as is indeed obviously the case, that it is not necessary, even if desirable, that absolute uniformity should prevail.

"It must be remembered that all ceremonies, whether performed in an ornate or slovenly manner, must be the expression of doctrine; and that in the Church of England, as in other religious bodies, the two aspects of sacramental belief, briefly described as the objective and subjective, have always existed. Each of these aspects may be true, but, if exhibited so as to exclude the consideration of the other, the just proportions of the truth are obscured. It follows then that neither side should be excluded from view, but that the balance should be evenly held. An illustration is found in the two varying methods of delivery of the Holy Sacrament to communicants, adopted in the Prayer Books of 1549 and 1552 respectively.

"By the wisdom of the rulers of the Church in the early days of the reign of Queen Elizabeth these two forms were combined into one harmonious whole; and while an ornate ceremonial, corresponding to high doctrinal views of the Holy Communion, prevailed in Cathedral and Collegiate Churches, and in the Chapels of certain Colleges, and of some Royal and Episcopal Houses, it is true that in most parish churches the standard of ritual conformed to the Prayer Book of 1552, rather than to those forms which, though neglected in practice by the people, were prescribed by the wisdom of Queen Elizabeth and her counsellors.

"Disregard of ceremonial in our services continued almost down to the present day; and the alienation of the population, especially among the lower orders, from regular attendance at religious worship, may be fairly attributed to the want of life and heartiness which well ordered services promote.

"The Arches Court of the Archbishop of Canterbury has recently declared the ceremonial use of Incense unlawful. It will not be necessary, therefore, to express an opinion upon a practice which, though largely enjoined under the dispensation of the Old Testament, and forming no insignificant feature of the worship of Heaven as set forth in the Revelation of St. John the Divine, has been disused among us for many years.

"The use of Lights as accessory to the Holy Communion has been declared lawful by the same high authority; and if the innocent and edifying reason alleged for this usage by the Royal Injunctions of King Edward VI. be borne in mind, together with the fact that the Church as well of the East as of the West, and some Protestant bodies, have invariably followed this custom, the danger of superstition appears so remote, that I cannot recommend restraint in a matter upon which an authoritative judgment has been now pronounced.

"A time when wide latitude in matters of high doctrine is tolerated if not encouraged within the Church does not appear suitable for curtailing a ceremonial observance to which no superstitious meaning is attached. The only accusation brought against Lights is that their use prevails in the Church of Rome; but if the

custom be in itself harmless, that circumstance affords no more reason for proscribing it than the three Creeds, or the Surplice.

"In this matter I cannot persuade myself to bring into the category of things in which uniformity must be deemed essential a practice which has so largely prevailed in Christian communities, and which is judicially declared to be not only innocent in itself, but also not contrary to law.

"If then in this respect uniformity is found to be not essential, I humbly conceive that by the terms of Your Majesty's gracious Commission I am precluded from recommending legislation tending to prohibition.

"It may be added that many customs now generally accepted have occasioned far greater disturbance than has attended the practices to which exception is now taken; and it has been found that a declaration of the law has greatly tended to allay the dissatisfaction which was felt when the state of the law and the reason of the customs had not been fully considered.

"The machinery proposed in the Report to give effect to the grief of parishioners in the cases of Vestments and Lights appears calculated to promote disturbance rather than peace, and to be incapable of adaptation to the varying circumstances of parishes and congregations of a widely different character.

"The Commissioners unanimously recommended in their First Report that, to secure the peace of congregations, and to prevent breaches of Christian charity, parishioners aggrieved by the use of unusual vesture on the part of the ministering clergy should have an easy and effectual process of complaint and redress. But assenting to the reasonable proposition of the First Report, that the use of Vestments that have been long disused should be restrained (by which term I do not understand prohibition) where distasteful to parishioners, whether the actual legality of the practice be established or not, I am not prepared to recommend so serious a curtailment of liberty of many devout congregations as would follow if the recommendations of my brother Commissioners were adopted in their integrity."

BEAUCHAMP.

"It is with much regret that I find myself unable to concur in this Second Report, agreed to by the majority of the Commissioners, and therefore I humbly beg leave to lay before Your Majesty my reasons for not signing the same.

"The 4th, 5th, and 6th Clauses (though containing a correct summary of the conclusions arrived at by most of the Commissioners as to the absence of 'sufficient evidence' to prove the use, during the last 300 years, of Lighted Candles on the Lord's Table 'as Accessories to the Holy Communion,' and also with regard to 'the 'use of Incense in the Public Services of the Church') do not afford a complete view of the subject. It is important, therefore, to observe that insufficient evidence of usage is no adequate proof of non-usage; and, further, that in this case the sources of information known to the Commissioners are too few to warrant any positive statement as to the extent of use or disuse in the long period of three centuries; nor is it probable, from the nature of the case, that any *more explicit* records should have been kept than those already produced. Moreover it would be quite as difficult to prove usage in respect of other Ornaments and Practices which the Judicial Committee of Your Majesty's Privy Council in 1857 decided to be lawful, viz. Altar or other Crosses employed as internal decorations of Churches, the use of various coloured Altar Cloths in the same Church, a moveable ledge on the Lord's Table, and the bringing of the Bread and Wine from a Credence Table to the Altar at the time of the Offertory.

"The 7th Clause proposes to apply to 'Lighted Candles' and 'Incense' the same 'principles' of restraint 'which guided us in our First Report' as to Vestments. But the case of Lighted Candles during the Celebration of the Eucharist is not parallel with the other two practices. The Lawfulness of this use of Lighted Candles has just been decided in the Arches Court of Canterbury, (though, indeed, an Appeal has since been lodged with the Privy Council,) and this Second Report states that 'The use of Lighted Candles at the Celebration of the Holy Communion 'has been introduced into certain Churches within a period of about the last twenty-'five years;' whereas one ground for complaint of the Vestments is their *very*

recent introduction: while it is also alleged that they are of doubtful Legality, because they were not specifically in question when the Judicial Committee of the Privy Council declared, in 1857, 'that the same Dresses and the same Utensils, or 'Articles, which were used under the First Prayer Book of Edward the Sixth, may 'still be used.' This latter objection appears to be of small importance, for it was necessary that their Lordships should (as they did) interpret the rubric on the 'Ornaments of the Church, and of the Ministers thereof,' in order to adjudicate upon those ornaments which were actually under their consideration. Incense, at present, stands in a different position from both the Vestments and the Lighted Candles; for the Arches Court has decided it to be unlawful 'to bring in Incense at 'the beginning or during the Celebration, and remove it at the close of the Celebra-'tion of the Eucharist.' It is requisite also to consider that the Vestments, the Lighted Candles, and the Incense are not by any means equally disliked, though it is no doubt true that by very many persons the whole three are alike the subject of complaint.

"The 8th Clause provides the mode of restraint, and is objectionable on the following grounds:—

"1. Because it makes the practice of a period of very general indifference and even of opposition to the plainest and most positive Laws of the Church of England and Ireland 'the rule of the Church' for the future, 'whensoever it shall be found 'necessary that order be taken concerning' the use of 'Vestments, Lights, and 'Incense;' whereas no such expedient was resorted to when the Judicial Committee of the Privy Council, only eleven years ago, declared the Lawfulness of Ornaments, which, to say the least, had been quite as much opposed as these, and, among other reasons, on the same ground of long continued and general disuse.

"2. Because it leaves no discretion whatever to the Bishop, if Parishioners complain to him of 'a variation from established usage, by the introduction of 'Vestments, Lights, or Incense in the Public Services of the Church;' but compels him, without any regard to the circumstances of the case, to 'take order 'forthwith for the discontinuance of such variation;' thus introducing a novel and most arbitrary rule, entirely contradictory of the two important principles, upon which the Order in the Book of Common Prayer, for appeasing diversity and resolving doubts 'concerning the Service of the Church,' is founded, viz. *First*, the inherent discretion of the Episcopate; and *Secondly*, the recognized subjection of that discretion to every Law which binds alike the Bishop and his Clergy, in many cases the Laity also.

"3. Because it might, and probably would, deprive entire Congregations of their liberty, or rather right, to have their Services conducted according to the Laws of the Church of England; notwithstanding that the Judicial Committee of the Privy Council said, in 1857, 'Although their Lordships are not disposed in any 'case to restrict within narrower limits than the Law has imposed the discretion 'which, within those limits, is justly allowed to Congregations, by the rules, both of 'the Ecclesiastical and the Common Law Courts, the directions of the Rubric must 'be complied with; . . . . . .' Cases already exist, and will probably increase, of a Parish containing several Consecrated or Licensed Churches or Chapels, the Ministers of which have no Legally assigned Cure of Souls; these places of Divine Worship are more or less available for all the Inhabitants; and the Services, varying as they do in their simplicity or ornateness, are adapted to different classes of Parishioners, while not disturbing general Parochial Unity. But this Clause, construed as it must be with the next following, would put it in the power of any three or five resident Householder Parishioners, who shall 'declare 'themselves to be Members of the United Church,' to prevent the use of Vestments, Lights, and Incense (however lawful) in any such Church or Chapel in their Parish; and this, too, wholly irrespective of the fact of their own habitual attendance at, and preference for, the Services of the Mother Church of the Parish, or of some other Church or Chapel in their own or even in another Parish.

"4. Because (while it would rightly protect a minority or a majority of Parishioners from having Vestments, Lights, or Incense introduced, contrary to their wishes, into those Services in their own Churches or Chapels which they wish to or do frequent) it affords no security whatever to any minority or majority who (being loyal and earnest in their desire to have those Services of the Church which they are accustomed to attend conducted in conformity with the Rules of the Prayer Book,) would, for the sake of others, so far forego their own wishes as to be content with the use of such Ornaments in Services held at times and in places which could not interfere with those Services which others have been accustomed or desire to attend.

"The object of the 9th Clause is to prevent 'frivolous applications being 'brought before the Bishop;' but it seems inadequate for its purpose, on two grounds:—

"1. Because it does not require that the Church or Chapel Warden or Wardens should act only at the authorized instigation of Parishioners: this is an important consideration, in proposing to clothe them with a new power of Official complaint, in addition to their present authority to make Presentments.

"2. Because as this Report deals chiefly, though not entirely, with Ornaments which are accessory to the Celebration of the Holy Communion, so it appears to me to be of primary importance that the recognized complainants against such accessories should not merely 'declare themselves to be Members of the Church of 'England,' but should also be known to be *bonâ fide* Members and Communicants of the said Church.

"The 10th Clause purports to be explanatory of the three previous Clauses, and declares that their object 'is simply to provide ..... a special facility for 'restraining such variations' as they refer to, 'without interfering in other respects 'with the general Law of the Church as to Ornaments, or the ordinary remedies 'now in force.' This, however, is a proposal much to be deprecated for the following reason:—

"Because, on the one hand, it involves the hitherto unapplied and objectionable principle of exceptional and repressive Legislation in reference to the observance of particular points in the Church's Law of Ornaments, which Law nevertheless it is not proposed to repeal; while, on the other hand, it leaves all non-observance of the same Law to the unaided power of existing remedies.

"The 11th Clause, while professing great toleration, is likely, if acted upon, to prove seriously detrimental to the best interests of the Church, by being a bar to all real improvement in the conduct of her Services. Hitherto 'the rightful 'liberties' which are here recognized as having been 'heretofore enjoyed by the 'Clergy and Laity of the Church of England,' have at various times, and especially during the last thirty years, broken through stereotyped forms of neglect and disobedience, which custom, or ignorance, or prejudice had maintained; and thus most material changes have been effected which are now commonly allowed to be generally beneficial, though at the time when they were first attempted, and even long after, they encountered precisely the same objections which this Clause sustains; sometimes, too, in the form of such unreasoning and violent, not to say Lawless, opposition as it may be hoped will not again be manifested.

"But this Clause, though reasonably advocating the inclusion in the 'National 'Church' of 'men of varying shades of opinion,' (a subject, however, which seems scarcely within the terms of Your Majesty's Commission,) inconsistently opposes those varieties of Ceremonial which are the natural accompaniments of opinions thus allowed to have a free development. The condition of 'this large 'comprehension' of 'opinion' is stated to be, 'a conscientious acceptance of' the 'recognized formularies and appointed rites' of the Church of England. The advocates of a revived Ceremonial themselves claim to act upon this very principle in ordering the Public Services. Therefore the conclusion would appear to be, either that, as Your Majesty's Commission indicates, 'general uniformity

'of practice' must be limited to 'such matters as may be deemed *essential*,' or it must be extended to the fullest details of all that is required by the Ecclesiastical Laws. It is obvious that so rigid a compliance is neither possible nor desirable in the existing condition of the Church of England; nor indeed has it ever been maintained since the passing of the First Statute of Uniformity in 1549. To 'secure,' as our Commission suggests, 'essential' Uniformity, it does not appear to me necessary to insist upon that strictness of practice, as opposed to liberty of opinion, which this Clause of the Report seems to urge. Unquestionably it is 'most desirable that in the celebration of the Church's Rites there 'shall be introduced no novel practices, which are welcome only to some, but 'offensive to others;' yet, while it may be hoped that charity alone will generally prevent changes calculated to lead to such a result, it cannot be concealed that quite as great, perhaps greater, scandal is caused by disregard of positive rules in conducting the Services of the Church; and still more, it must be feared, by notoriously contradictory teaching, which is complained of as being irreconcileable with her 'recognized formularies.'

"For these reasons, and because I fear that the proposals now made, so far from promoting peace, tend towards provoking a strife which may seriously risk a disruption in the Church of England, I humbly think I shall best discharge my duty to Your Majesty by withholding my signature from this Second Report."

THOMAS WALTER PERRY.

W. F. KEMP, SECRETARY,
Jerusalem Chamber, Westminster,
30th April 1868.

APPENDIX.

THIRD REPORT OF THE RITUAL COMMISSION.

To the Queen's Most Excellent Majesty.

1. In this Third Report, which we have now the honour of presenting to Your Majesty, we desire humbly to offer our recommendations on a separate but highly important portion of the work which Your Majesty has been pleased to assign to us.

2. In Your Majesty's Commission we were commanded to inquire into the subject of the "Proper Lessons appointed to be read in Morning and Evening "Prayer on the Sundays and Holy-days throughout the year" and "the Calendar, "with the Table of First and Second Lessons contained in the Book of Common "Prayer," with the view of suggesting and reporting "whether any and what "alterations and amendments may be advantageously made in the selection of "Lessons to be read at the time of Divine Service." We now desire to lay before Your Majesty the result of inquiries and deliberations which have been specially directed to this subject for upwards of two years.

3. We felt it incumbent upon us carefully to consider the many schemes which have been published or have been privately submitted to us upon this subject. After much deliberation, we have come to the conclusion that it is expedient to read, as now, at each Service on ordinary days, one Lesson from the Old Testament, and another from the New Testament, generally according to the order of the Books.

4. On a careful revision, however, of the present Table of Lessons, we have thought it desirable to vary and shorten many of them. We have disregarded to some extent the present division of chapters when the continuity of the subject seemed to render such a course desirable. And while we have not felt ourselves justified in recommending any omission in the passages selected, we have endeavoured so to arrange the Lessons as to include whatever might be most conducive to edification when read in the general congregation.

5. In the Schedule to this Report will be found the Revised Table of Lessons Proper for Sundays, the Revised Table of Lessons Proper for Holy-days, and the Revised Table of Daily First and Second Lessons.

6. It will be seen from the Schedule that, on the one hand, we have introduced many passages of Scripture (*e.g.* from the Books of Chronicles and from the Book of the Prophet Ezekiel) which are not now read in Public Worship. On the other hand, we have largely reduced the number of Lessons taken from the Apocrypha, so that, instead of twenty-six Lessons taken from it for Holy-days, there will now be only four, and instead of one hundred and six for ordinary days there will now be only forty. The New Testament Lessons are so arranged that the whole of that which is now read three times, will be read twice in the course of the year, once in the morning and once in the evening. The yearly Calendar will be closed with twenty-two Lessons from the Book of the Revelation of St. John the Divine.

7. For the Proper Lessons on Holy-days many passages have been chosen which we think will be found more appropriate than those in the existing Table. Lessons for Ash-Wednesday are provided, and the series of Lessons for the Holy Week is now complete.

8. A second series of Lessons for Evensong on Sundays has been also provided, to be used either as alternative Lessons at the Second Service, or at a Third Service if such service be thought desirable. Where there is a Third Service, we propose to leave to the Minister discretion to read for the Second Lesson any chapter or appointed Lesson out of the Four Gospels which he may think it expedient to select. We further propose that upon occasions to be approved by the Ordinary other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

9. We feel it our duty to state to Your Majesty that we deemed it expedient to submit privately the Tables of Lessons thus revised by us to the Archbishops and Bishops of England and Ireland, to the Deans of Cathedral Churches, and to the Theological Professors of the Universities of Oxford, Cambridge, Dublin, and Durham. To the suggestions which we received we have given full consideration, and we have adopted those which seemed to us to be improvements on our original proposals.

10. We cannot conclude this Report, which we now submit to Your Majesty's consideration, without expressing our humble but earnest hope that it may please Almighty God to bless our labours to the advancement of His glory, and to the fuller knowledge of His most Holy Word and Will.

A. C. CANTUAR.	(L.S.)	JOSEPH NAPIER.*	(L.S.)
M. G. ARMAGH.	(L.S.)	ROBERT PHILLIMORE.	(L.S.)
STANHOPE.	(L.S.)	TRAVERS TWISS.	(L.S.)
CARNARVON.	(L.S.)	JOHN ABEL SMITH.	(L.S.)
HARROWBY.	(L.S.)	A. J. B. BERESFORD HOPE.	(L.S.)
BEAUCHAMP.	(L.S.)	J. G. HUBBARD.	(L.S.)
S. WINTON.	(L.S.)	CHARLES BUXTON.	(L.S.)
C. ST. DAVID'S.	(L.S.)	ARTHUR P. STANLEY.	(L.S.)
C. J. GLOUCESTER AND BRISTOL.	(L.S.)	J. A. JEREMIE.	(L.S.)
WILLIAM CHESTER.	(L.S.)	R. PAYNE SMITH.	(L.S.)
HARVEY CARLISLE.	(L.S.)	HENRY VENN.	(L.S.)
PORTMAN.	(L.S.)	W. G. HUMPHRY.	(L.S.)
EBURY.	(L.S.)	ROBT. GREGORY.	(L.S.)
SPENCER H. WALPOLE.	(L.S.)	THOMAS WALTER PERRY.	(L.S.)

* As I understand the terms of Her Majesty's Commission, I consider that this Report should not have been presented until after our enquiries on all the other matters referred to in the Commission had been complete. Subject to this observation, and in deference to the view taken by my colleagues, I have added my signature to this Report.

JOSEPH NAPIER.

W. F. KEMP, *Secretary.*
Jerusalem Chamber, Westminster Abbey,
January 12th, 1870.

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